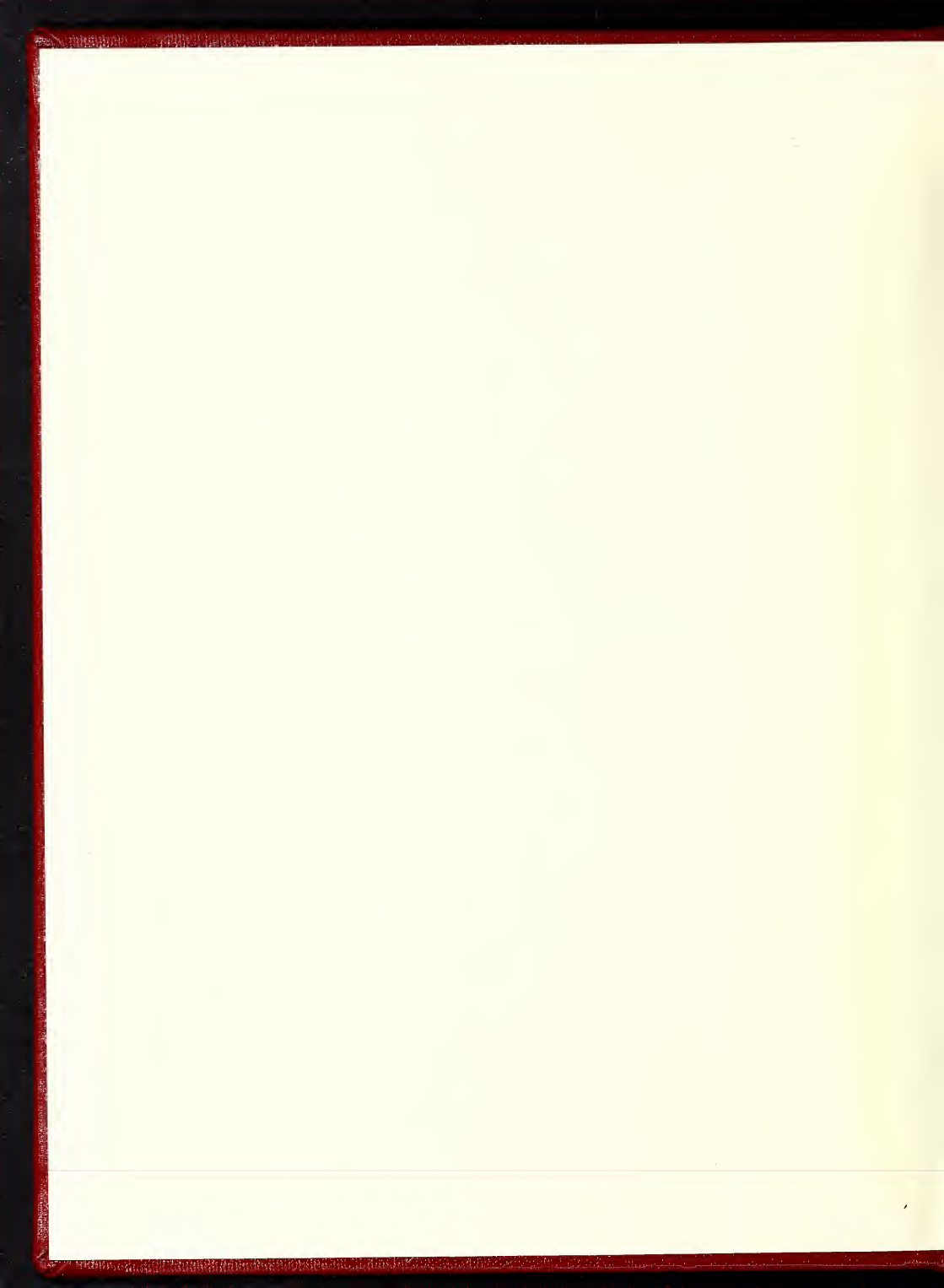


A HISTORY OF  
BROWN CREEK - UNION BAPTIST  
ASSOCIATION  
1854-2004



Dr. Walter B. Woodson









**BROWN CREEK – UNION BAPTIST  
ASSOCIATION 1854-2004**

**By Walter Woodson,  
Association Historian**

**HISTORY OF THE WOMEN'S  
MISSIONARY UNION**

**By Dr. Marian Hume**



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## Preface

The story of Brown Creek-Union Baptist Association is filled with men and women of far reaching vision. From the first meeting 150 years ago, the association has held two themes – missions and education.

Offerings and prayers for missions still rise each Sunday in the churches. Men and women now travel the globe telling God's story. In 1896, the association founded a school of high quality named Wingate School. Today, Wingate University still links with the association.

In preparing this story, special thanks go to Dr. Marian Hume. She carefully edited the text and added important information. She wrote a separate chapter on the history of the Women's Missionary Union.

Thanks also go to the staff of Union Baptist Association and to Dr. and Mrs. Byrns Coleman for their work in completing the text.





## UNION BAPTIST ASSOCIATION

### *Time Line*

- 1642 – First known Baptist Association in England
- 1707 – Philadelphia Association organized – First American Baptist Association
- 1751 – Charleston Association organized in South Carolina
- 1758 – Sandy Creek Association organized in North Carolina
- 1815 – Moriah Association organized in South Carolina
- 1830 – North Carolina State Baptist Convention formed
- 1845 – Southern Baptist Convention formed
- 1854 – Brown Creek Association organized in North Carolina
- 1884 – Union Baptist Association – Brown Creek Association's name was changed
- 1896 – Wingate School (now Wingate University) formed
- 1904 – Celebrated 50th anniversary
- 1954 – Celebrated centennial anniversary of Union Baptist Association, North Carolina
- 2004 – 150<sup>th</sup> anniversary of Union Baptist Association, North Carolina



## ***Chapter One***

### **HOW IT BEGAN**

In the year 2004 A.D., Union Baptist Association, headquartered in Monroe, North Carolina, stands in the midst of rapidly growing opportunities to give a witness for Jesus Christ. At this time, challenges abound. The association of churches with the help of modern technology reaches out to Brazil, Ecuador, South Africa, Ukraine, Malaysia, Singapore, and other worldwide points.

How did this all begin? 1854 is the date now recognized as the beginning. It was first known as Brown Creek Association. The name became Union Baptist Association in 1884.

The story includes long struggles, weak finances, and hindrances from without and within. Those first Baptist Christians held far-reaching visions. They refused to give up. Even in the midst of the Civil War and its aftermath, the Lord's work continued. America's Great Depression did not stop the onward march. These people clung to the faith that God had given them a great work to do. This same belief drives Union Baptist Association today.

Sometimes these Baptists have disagreed with one another. In the earliest days some believers thought God did not need anyone to tell His story. In England, William Carey encountered this obstacle when he sought to carry God's Word to India. Rev. John Ryland, Sr. said, "When God pleases to convert the heathen, He will do it without your aid or mine!" (George, p.52)

Carey pleaded with his brethren by quoting Paul's words, "How shall they hear without a preacher?" (Rom. 10:14) Carey won the day and traveled to India to begin his work. It was 1792.

This same thread, which tied together those early saints, now has become the strong chord, which unites us today. Our vision must always be larger to do God's work.

The story of Baptists in America has been well documented. Associational clerks keep records and submit them for all to see.

To tell the story of Union Baptist Association, it is necessary to go back as far as the earliest churches in the Acts of the Apostles. From those days in the first century, churches have seen a need to work together in telling the gospel story. For example, the Apostle Paul accepted financial help from the church at Philippi while he was in Thessalonica (Phil. 4:16). This gift helped continue his work for the Lord.

Acts 15 describes a church conference in Jerusalem. At issue was how the Gentiles should be received into the fellowship of existing churches. The churches agreed to a compromise, which allowed gospel messengers to continue preaching.

From those early days, the story moves to England in the 17<sup>th</sup> century. The first known Baptist association in England can be dated 1642. Baptists in those days met to encourage each other, to study the Scripture, and to pray. That basic pattern has continued to this day.

It was in England in the 17<sup>th</sup> century that a group of Christians emerged with the distinctive name Baptist. (Baker, p. 54)

Baptists found kindred ideas with Anabaptists. Anabaptists magnified the New Testament as authority. Many of their ideas influenced the General Baptists of England. (Baker, p. 59) But these earliest Baptists held to the emphasis that the New Testament alone, without traditions, without church councils, without outside sanction, is authority for Christian doctrine and practice. (Baker, p. 1) Baker said about Baptist beginnings, "Scriptural beliefs which distinguished Baptists have been kept alive in every age as the Holy Spirit has moved in the hearts of believers." (Baker, p. 43)

Baptists left England to avoid persecution from King James I (1603-1625) and his son, Charles I (1625-1649). Baptists faced great opposition in the early colonial days. Eighty-three Baptist preachers in Virginia suffered persecution and 44 of them served prison time. (Baker, p. 61) But they kept preaching.

Great revivals broke out under George Whitefield and John Wesley in the early days of the 18<sup>th</sup> century. Even before the American Revolution, Baptists formed the Philadelphia Baptist Association in 1707. This first American association "authorized messengers to meditate and execute designs of public good." (Routh, p. 87)

Philadelphia Association adopted the "London Confession of Particular Baptists" as a doctrinal guideline. It served to stabilize and strengthen doctrinal positions.

By 1751 a second association emerged in Charleston, South Carolina, an important seaport and center of Southern culture. The original Charleston Baptist Association extended south into Georgia, north to North Carolina and 100 miles into the center of South Carolina. Union County, North Carolina, churches belonging to Charleston Association included Meadow Branch (Wingate), Gourdvine, Richardson's Creek, and Lanes Creek.

These earliest American associations sent circular letters from one group of churches to another. Letters contained salutations, advice and doctrines. (Rogers and Taylor, p. 8, citing Paschal, p. 474))

The Welsh Baptists settled near Society Hill, South Carolina. Sixteen Baptists founded a church in Wales in 1701 with Thomas Griffin as pastor and immigrated to Pennsylvania. By 1737 most Welsh families from Pennsylvania and Delaware had moved to South Carolina. In January 1738 this group organized the Welsh Neck Baptist Church. From this start came Gourdvine, Richardson's Creek and Meadow Branch Churches. (Black, pp. 10-13)

The second group of Baptists came to the Sandy Creek area in Chatham County, N.C., and out of that group came Association number three, Sandy Creek, in 1758, which was the first North Carolina Baptist Association. Shubael Stearnes, a major figure in Baptist history, founded this important association.

Stearnes, his wife and sixteen others formed Sandy Creek Church. They came to North Carolina from Connecticut. Stearnes had been baptized in 1751 in Connecticut. On May 20 of the same year he was ordained to the ministry.

Sandy Creek Church and her arm churches under Stearnes' leadership grew from sixteen members to 606. Between 1755 and 1772, 42 churches and 125 ministers sprang from this



church. The zeal and vision of this church were remarkable. This church challenges us even unto this day.

During the 75 years immediately following the founding of the first Baptist church in North Carolina, Baptist churches reached from the Atlantic Ocean to the Tennessee line. By 1812 there were 11 associations, 200 churches and about 13,000 Baptists in North Carolina. (Bullard, p. 993)

International mission work among American Baptists moved forward with the zeal of Adoniram Judson and Luther Rice. Judson and his wife, Ann Hasseltine Judson, sailed for India in February 1812 as missionaries from the Congregational Board of Missions. On that voyage, Judson became convinced that the Baptist form of baptism, immersion, was correct. An English Baptist missionary baptized him and his wife in India.

Rice, sailing on a different boat, also became convinced of the Baptist position. Rice agreed to return to America and raise money for himself and the Judsons. On horseback, he rode from Boston to Savannah. Along the way, Rice preached and received mission offerings. Baptists in America can consider the zeal of those two men the first mission efforts.

Preachers and other delegates often traveled long distances to attend associational meetings. Roads were dusty and lodging places were few and far between. To continue in this manner seemed impossible.

Thus, in 1815, Moriah Baptist Association was formed out of the Charleston Association and churches that had come out of the Welsh Neck Church. (Black, p. 13) Churches from north central South Carolina and south central North Carolina made up this association. The following churches united with Moriah as charter members: Brown Creek, Flat Rock, Upper Fork Lynches Creek, Fork Hill, Meadow Branch, Lanes Creek (Philadelphia), Richardson's Creek, Gourdvine, and Rocky River. From 1815 to 1854, most churches west of the Pee Dee River joined Moriah Association.

Two significant events took place during the Moriah years. In 1835 the North Carolina Baptist State Convention was organized. By this date, interest in organized activity for missions was widely held. There was opposition to this movement from primitive Baptists. Some churches broke away and formed anti-mission associations. But the new convention grew. At the outset, state missions were stressed as a primary goal.

Event number two was the formation of the Southern Baptist Convention. The first session met in Augusta, Georgia, May 6-12, 1845. W.O. Carver, distinguished Baptist historian, said, "The Baptist denomination was a direct product of the missionary interest." (Storer, p. 1244) The Moriah Association grew. This part of the Carolinas evidenced population expansion. Yet, the location of Moriah Association made it difficult for some delegates to attend. Mt. Olive, Monroe, and Faulks thought it advisable to organize still another association of Baptist churches in North Carolina west of the Pee Dee River. (Bivens, p. 2)

In July of 1854, delegates from these three churches met in a log schoolhouse across the road from Mt. Olive Baptist Church, located in Anson County. Those committed Christians wasted no time getting organized. In addition to naming the organization, an important action taken was the preparation of a constitution, rules of decorum, and a declaration of principles by the moderator and clerk. Darling Rushing, a dedicated member and clerk of Mt. Olive Church and sheriff of Union County, was elected moderator.

Those good people dedicated themselves to doing God's work. As the story continues, readers will note how their vision was far reaching.

Ahead of them lay the Civil War and its aftermath. But nothing stopped God's work from going forward.

In 1884 Brown Creek Association changed its name to Union Baptist Association. That part of the story about Brown Creek Association we now begin.

## ***Chapter Two***

### **BROWN CREEK BAPTIST ASSOCIATION 1854-1883**

The years of 1861-1865 have been called "bloody years." The South was ravaged by the Civil War. An entire culture collapsed.

Every segment of Southern society felt the blows and churches were no exception. Cotton as the major money crop collapsed in value. In the late nineteenth century, textile mills began appearing in southern towns. Work involved long hours with weary bones.

Churches faced severe struggles. Any kind of financial stability remained impossible. Most Southerners, white and black, eked out a living with a garden and a few cows. Still, commitment to the cause of Christ did not wane. Out of their pittance, church members gave offerings.

Prayers for themselves and for others went out to God with fervor. Their source for life was the presence of the living God.

The records of some churches indicate black people, mainly slaves, were members of white churches. The number of black people in the area was very small until farmers began to raise cotton about 1810. Even then their population was small.

Before the Civil War, slaves or "colored" people attended the church of their Master if they were permitted to go to church. Most of the white churches in Brown Creek Association that were founded before the war had colored members or servants on their rolls.

The colored members had the same status as members as that of white women. You may attend and sit in your section of the church. You may not attend business meetings, vote, or raise issues for the church to discuss in the business meetings. Blacks sat in the back, women on one side and men on the other side or in a small divided balcony. Church rolls were usually kept in four sections: white men, white women, servants or colored men, and servants or colored women. Some churches including Charlotte Church (now First Baptist Charlotte), a member of Brown Creek Association from 1832 to 1871, from her founding, required servants to have their owner's permission before they were allowed to join the church. Some churches allowed slaves or servants to attend church only when the master or part of his family were attending services. Some owners provided Sunday afternoon school for those who wanted to learn to read and write, often followed by a religious service.

After the Civil War gradually groups of blacks would leave the white church and organize a church of their own. Often the mother church would help them secure some sort of meeting place and give some financial aid. The older black Baptist churches in Union County are in the

southeastern and southwestern part of the county where the white Baptist churches were organized first and cotton was the main crop. The white churches and black churches often maintained a good relationship with the white churches helping the black churches financially from time to time.

Some black members chose to remain members of the white churches. The first member of Old Lanes Creek Church (now Philadelphia) called to preach was Jake, a servant of Willie Alsobrook. "Jake was ordained in 1872. A colored man, unlearned so much that Mr. J. L. Autry says someone had to read the scripture for him." (Rogers and Taylor, p. 15) According to the minutes of the Meadow Branch Church (now Wingate) as late as May 1886, Harriet Bivens, a black woman, was dismissed by letter from that church. First Baptist Church Monroe had a black member until about 1892.

July 1854 was the date for the first session of Brown Creek Baptist Association. Previous writers of the Brown Creek and Union Baptist Associations have assumed that this new association was organized in October or the autumn. One person suggested that the delegates from these three churches left the annual meeting of the Moriah Association, crossed the road to the schoolhouse and organized. The 1854 meeting of the Moriah Association was held September 30-October 3 at Providence Baptist Church in Lancaster District, S.C.

A compilation of some of the information from the first minutes of Faulks Church was made by Ralph and Evelyn Owens. This work was found in the Union County Public Library. June 1854, three men, Asa Faulk, Stephen H. Parker and Leonidas Parker were elected "delegates to convention at Mt. Olive church [sic] in July next." (Owens and Owens, p. 4) Also, the caption above the picture of Darling Rushing in the 1954 minutes of Union Baptist Association states, "In memory of Mr. Darling Rushing, who was the moderator of a conference at the Wilson Chambers School House in 1854." (1954 *Minutes* Union Association, p. 3) Since the conference was in Chambers' schoolhouse and he was a leader in the Mt. Olive Church, he probably attended. Darling Rushing also from the Mt. Olive Church was there. Thus far, no record of the name of the other participants has been found. The organization took place while there was preaching in the log church. There is no record of the 1854 proceedings since the first 5 pages of the known copy are missing.

It had become difficult for delegates to attend Moriah Association. To the churches, it seemed advisable to organize another association of churches west and north of the Pee Dee River, south of Rocky River and north of the Moriah Association. (Black, p. 15)

Delegates from three churches, Mt. Olive; Monroe; and Faulks, met at a schoolhouse across the road from Mt. Olive. The schoolhouse was named the Wilson Chambers Schoolhouse in honor of Wilson Chambers on whose land the schoolhouse was built. Chambers was a member of Mt. Olive Baptist Church.

Darling Rushing agreed to serve as the first moderator. The name of the clerk is unknown. When the three churches met, they chose the name Brown Creek Baptist Association for the new association. It is possible that there was consideration of other names. The name Union Baptist Association II did not seem feasible since there was already Union Association I near Wilmington. Early associations were often named for 'mother' churches or geographical formations, such as streams. Brown Creek "is a large creek running in a northeasterly direction

across this section of the country, and is known all over this section of the state.” (Black, p. 16) This stream was one of the most heavily populated sections of the area. Also Brown Creek Baptist Church, founded in 1773 and named for this creek, was located in Anson County. She was the “mother” church of a number of churches in the area. The brethren chose the name Brown Creek because it was a well-known name.

According to the 1850 Federal Census, Union County had about 8,060 people and Anson County had about 7,700. There were more Baptist churches in Anson County. The census gave Baptist minister as the occupation of three men in each county. Silas J. Fincher was listed as a Methodist minister in Union County. In 1860, his occupation was Baptist minister.

The three churches adopted a Constitution, Rules of Decorum, and a Declaration of Principles (in 1855 called Articles of Faith). It was a small beginning with struggles along the way. But Brown Creek Association grew. Thirty years later, it became Union Baptist Association.

Associational meetings normally lasted several days, even remaining in session over the Sabbath. People brought ample food and other supplies. They sang hymns – mainly a cappella – prayed, listened to many sermons, and did the work of the Lord. Usually, each preacher present was allowed to preach at least once. Realizing most of the people knew little Baptist doctrine, one sermon would be a doctrinal message. Women were permitted to attend. However, they could not be a delegate, speak during the meeting, present a report, or vote. The men sat together on their side of the church while the women sat together on the other side. In some churches a shoulder-high partition was built to separate the seating for the men and women when they met to worship. The building of the Meadow Branch Church had two front doors – one for men, one for women.

Annual meetings were attended by the brethren (pastors), delegates, and visitors. Wives of men attending were the only women allowed to come. Other visitors were messengers sent from other associations; Baptist agency, institution, and school representatives; and invited speakers.

Session two of the newly founded association met at Monroe Church. D.A. Covington was elected moderator while Darling Rushing took on duties as the clerk.

One significant event at this session was a discussion of men called “Itinerates”. An Itinerate committee sought to procure the service of one or more ministers to be set apart as itinerates. These men were paid one dollar per day for their services. Duties included traveling within the association and nearby communities, preaching the gospel and encouraging churches. (1855 *Minutes*, Brown Creek Association, p. 1)

In 1855 two more churches, Shiloh and Cross Roads, joined the young association. At the meeting, delegates pledged gifts for the Lord’s work.

Mount Olive-	\$81.50
Faulks-	10.00
Monroe-	10.00
Shiloh-	25.00
Cross Roads-	<u>10.00</u>
Total	\$136.50



The association's clerk added a comment in the association minutes "This was a great offering for these churches. "Money was scarce and their membership small, but they were liberal." (1855 *Minutes*, Brown Creek Association, p. 7)

Association meetings were slowly but surely changing. Three new reports were included in the 1856 minutes: Sunday School, Temperance, and Home Missions.

One year later as delegates returned to the Wilson Chambers Schoolhouse, with Mt. Olive Church hostess, foreign mission work was noted. \$12.00 was raised for that cause. It was the first time foreign missions had been recognized in the association.

Another report entitled "Periodicals" described the *Biblical Recorder*, North Carolina's Baptist State Paper. This paper began publication in 1835.

By its third session in 1857, the association had added other congregations: Meadow Branch, Rocky River, Shiloh, Mt. Moriah, Charlotte, Waxhaw, Mineral Springs, Benton's Cross Roads, Philadelphia, and Wadesboro.

The Brown Creek Association was thoroughly missionary by this time. The brethren were not very informed but they used well the knowledge they had. A brother made a motion that each pastor preach on missions some time during the year and that he be requested to take a collection for the same. (Black, et al., pp. 64-65)

1861-1864 was a desperate time in the South. At first, it seemed the South might be victorious, but reality soon set in. Religion seemed to be on a decline. Nearly all males were in the Civil War and gloom spread across the countryside.

Despite these desperate years, Brown Creek Association continued its work. At the 1861 session, a recommendation came that on the second Sabbath of each month at 10:00 a.m., special prayers for soldiers were to be prayed. Brethren in attendance were invited to supply Bibles to North Carolina soldiers. This was a trying time on our denominations, but we passed through it and still lived on. (1861 *Minutes*, Brown Creek Association, p. 14)

Two incidents during the Civil War affected two churches in Anson County. The old church minutes of Deep Creek Church stated, "No meeting of March 1865 on account of Yankee army in the neighborhood of the church." (Medley, p. 41) Mount Olive Church "minutes of the church meetings were recorded except for the February 1865 minutes which were destroyed by a group of Sherman's army as they marched through this section." (Medley, p. 51)

From the outset, Brown Creek Association delegates saw the importance of education. "A taste for learning is rapidly diffusing itself throughout our country, and parents are generally exerting themselves to educate their children in order that they may occupy an honorable profitable position in society." (1861 *Minutes*, Brown Creek Association, p. 7)

Education of ministers also took on increasing stress. The association recognized that preachers with little formal training had been useful. Yet, most of their men felt a disadvantage. They knew their efforts would have been more efficient if they had been trained.

At the 1861 meeting, Elder A. L. Stough, pastor of Wadesboro Church, presented a paper entitled, "Nature and Design Of An Association." Stough emphasized four points:

1. An association consists of delegates or messengers from different churches, which have agreed to associate together at stated times.
2. An association is considered as an advising council. Independence of churches and right of self-government are clearly stated in the New Testament.
3. An association deliberates on matters proposed by the churches in that body.
4. An association can assume no powers to enforce decisions. It is certainly due from the churches to pay a respectful Attention to the advice thus offered to them and not willfully to slight or negligently to overlook, what they have reason to believe is the fruit of good will towards them, and of zeal in the cause of God. (1861 *Minutes*, Brown Creek Association, p. 1)

Stough stated that the paper was prepared under the "direction of Dover Baptist Association, Virginia, by a Committee appointed for that purpose and recommended by the Association as a help to the session held in 1824." (Black, p. 84) Stough added, "Many have forgotten that the real purpose of the association is to "stir up" the brethren by way of remembrance." (Black, p 85)

Foot washing was brought up in the 1862 meeting. A resolution supporting foot washing was indefinitely postponed. (1862 *Minutes*, Brown Creek Association, p. 7)

Eighteen churches sent messengers to the 1865 meeting. The session met with Elizabeth Baptist Church in Chesterfield, S.C. Minutes reveal 1,277 members in these churches.

In 1869 the association clerk, W. D. Webb, recommended that a form for the church letters be published in the minutes so that the same information would be received from each church. The recommendation was approved.

Churches were beginning to see the importance of Sunday School. A resolution came forth to advance the work in every church. By 1875 five churches reported Sunday Schools: Philadelphia, Wadesboro, Mineral Springs, Deep Springs and Rocky River.

In 1877 according to the Rule of Decorum, any delegate leaving before the end of the annual session needed permission from the Moderator to depart. Two asked permission to return home after the Saturday session. Permission was granted to Elder E. David of Monroe and G. W. Hinton. (1877 *Minutes*, Union Association, p. 9)

Churches were improving along financial lines. The following chart compiled for the 1877 *Minutes* indicates gifts from 21 churches. (p. 12)

	Home and Foreign Missions	Minutes
Mount Olive	\$ 6.00	\$ 4.00
Monroe		2.75
Faulks		1.30
MeadowBranch		2.75
Rocky River		1.50
Shiloh		1.00
Mineral Springs	1.40	1.00
Mount Moriah	6.55	1.25
Philadelphia		3.35
Waxhaw		
Olive Branch	9.00	2.35
Deep Creek	6.30	3.00
Elizabeth		1.20
Bethel	6.32	1.50
Rocky Mount		2.00
Deep Springs		.75
Pleasant Plains		1.00
Jerusalem		
Polkton		1.10
Wadesboro	10.00	2.00
Cedar Grove		<u>1.25</u>
<b>Total</b>	<b>\$ 45.57</b>	<b>\$ 35.05</b>

Mission causes always took the lead at annual meetings.

In 1878 following an impassioned plea by Elder G. W. Harmon for foreign missions, state missions was discussed. Elder J. Wheeler pleaded, "Brethren, come with minds to work and money to help, and hearts burning with love for the Master's cause, and throw your power against the kingdom of darkness, and the light of heaven will prevail." (1878 *Minutes*, Brown Creek Association, p. 5)

At this same session, a serious charge was made against Elder H. B. King. It was reported that he preached "spurious doctrines." An investigation committee recommended that Pleasant Plains Church withdraw fellowship from this man who was their pastor. Pleasant Plains reported that Rev. King had recanted and asked the brethren to forgive him. It is significant to note the manner in which this issue was handled. While Brown Creek Association had serious concerns, it did not dictate to the local church. This pattern has been followed in large extent to present times.

Wadesboro Baptist hosted the 1879 session. At roll call, every church in the association was represented.

During W.D. Gulledges's report on education, pledges were made to give financial aid to D. M. Austin, a student at Wake Forest College, so he could obtain an education and prepare for the work of the ministry. \$65.00 was pledged. This was the first record of aid to a fellow minister. At that same meeting, Dr. A.T. Pritchard, president of Wake Forest College, made a presentation.

Brown Creek continually encouraged education. It seemed each year demands were increased but the association responded. Actual amounts remained small because the South still struggled. Yet, the people gave gladly.

By the 1883 session, it was apparent change was coming. Most of the churches in Anson County withdrew to form the Anson Association. This was to be Brown Creek's last days. 1884 marks the end of one era and the beginning of another one. Brown Creek Association weathered tough times. It is significant to note what had happened in that 29-year period.

	<u>1865</u>	<u>1884</u>
Churches	19	25
Members	1277	2078
Sunday Schools	0	18
S.S. Enrollment	0	851
Mission work	Foreign Missions:	
Mainly in association		\$22.50
	Wake Forest Beneficiaries 0	

The money donated by the Association for Wake Forest Beneficiaries was used to help educate ministerial students at the college.

## *Chapter Three*

### **UNION BAPTIST ASSOCIATION BEGINS 1884-1895**

Brown Creek Association changed its name to Union Association in 1884 while meeting at Shiloh Church. By this time, most churches in Anson County had left Brown Creek Association to form Anson Association. The 1884 minutes record the name change. Elder J.H. Bivens offered a motion to the effect that the name be changed from the Brown Creek to the Union Baptist Association. The motion carried. (1884 *Minutes*, Union Association, p. 13) This name change marked a significant turning point. With 23 churches, a total reported membership of 2,078, and 851 enrolled in Sunday Schools, the association stood ready to move forward. At that same meeting, two other items of importance came to the floor for consideration.

First, a special offering was taken for Brother J. S. Bivens. It would be used to help Bivens receive formal education. Bivens died shortly thereafter never receiving the help. However, this gesture of financial aid pointed to the association's commitment to education. The issue would reappear as an urgent matter in the years ahead. Second, Elder Joseph Bivens brought a resolution concerning Baptist beliefs. The resolution stated, "Baptist usage and doctrine should be preserved in our body for the good of our people and the glory of God." Five brethren were named to a committee whose duty was to consult with any church regarding this matter.

Once again the association had confirmed doctrine to be an important matter. This resolution did not intend for the committee to force itself upon any church. The five-member group was ready to help if any church asked for help.

Meadow Branch Church came under attack at the 1885 meeting. It was reported that the church "retained ministers who received into its fellowship excluded members from another church in the association." (1885 *Minutes*, Union Association, p. 18) The investigating committee completed its work quickly. No bases for the charge were found.

North Carolina Baptist work was expanding across the state. The 1886 associational meeting entertained Rev. H.W. Battle, a representative from the Baptist orphanage of Thomasville. Battle reported that 34 orphans were being helped.

In future meetings, speakers from state Baptist agencies made frequent visits. Churches were urged to support these agencies with prayer and money. Small churches had problems financially assisting every need presented. It was becoming apparent even at that early date that some central gathering point needed to be established. It would be several years before this came to pass.

The minutes of 1887 reported a paper presented by the ministers of the association to the assembled body. One sentence from this paper is important to mention: "We believe that one of our greatest needs is the cultivation and proper training of the children and youths under our



supervision....We have been reliably informed that the owners of Rock Rest Academy will donate their house and grounds thereof to the Union Association, provided the Association will maintain a good school at the above named place." (1887 *Minutes*, Union Association, p. 12)

The issue of education for children and youth came forward again at the 1888 session.

Southern culture struggled for education. If a child grew up in a prosperous landowner's home, the child might have a private tutor. By and large, that circumstance was non-existent. There were academies established in most communities, but they operated under trying conditions. A few one-room schools could be found. Afro-Americans by and large remained uneducated.

At the 1887 session, delegates expressed concern about this continuing problem. No action was taken on this matter. It would be 1895 before a school was approved. However, the proposal shows again how seriously the Baptist brethren and sisters were thinking about education.

Elder E. L. Davis received special commendation at the 1890 session. Davis had remained a loyal minister throughout his long career. He had supported every effort of Union Association. Elder Davis delivered a powerful sermon at the Sunday afternoon session. He was affectionally known as "Old Father Davis." "The clerk reported that Davis' sermon caused delegates to be moved to tears and shouts of joy burst forth." (1890 *Minutes*, Union Association, p. 11) Davis died shortly before the 1896 session at the age of 62. "He stood watchman on the tower warning sinners to flee from the wrath to come." (1895 *Minutes*, Union Association, p. 13)

Despite all the difficulties of post Civil War days, Baptist work grew stronger each year. By 1895 membership grew to 2,987 and Sunday School attendance rose to 1,785 scholars with an average attendance of 902. Peace and harmony prevailed among the churches and their members. Union Baptist's formative years were now over.

Thus it was that the 1895 session emerged as a major turning point. The association was beginning to reach out in ways previously thought of as impossible. A new era lay ahead.

## **Chapter Four**

### **NEW AND FAR REACHING CHANGES**

#### **1895—1900**

Union Baptist 1895 session met at Meadow Branch Baptist Church. It became, unknown at the time, a meeting of high importance.

On October 12, a resolution came to the assembled brothers and sisters:

“Resolved that brethren J. W. Bivens, Rev. H. C. Moore, O. M. Sanders, M. W. Griffin, J. C. Sikes, B. F. Parker, and R. F. Beasley be appointed a board of trustees to secure, if possible, without a debt on the Association, suitable property in the bounds of this Association, in fee simple to them and their successors, and to establish and control an academy of high grade for the education of the boys and girls of this Association [sic] and the surrounding country.” In the minutes of this meeting, the clerk added, “The resolution was unanimously adopted.” (1895 *Minutes*, Union Association, p. 12)

This resolution came as no surprise. As has been stated, leadership of Union Association had known about needs for Christian-based education from the association's earlier days. To support this resolution would mean acquiring land, building a campus, and hiring a president and faculty. This, the association was prepared to do.

By 1896 the board had found a suitable plot of land with a spring in the community of Ames Turnout. The school was named The Wingate School in honor of Dr. Washington Manley Wingate, long time president of Wake Forest. The town later changed its name to Wingate.

Marcus Baxter Dry was elected as the first president. Enrollment for the opening year was 175. Those delegates in 1895 were people of great faith.

Southern states still struggled to find some economic footing. The primary industry still remained farming. Families had food to eat and milk to drink, but money was scarce. Still, the association established the Wingate School and it survived. For more details, the readers may refer to the *Wingate College Story: An Epic of Faith, Work, and Achievement* written by Herbert Inman Hester, Baptist historian. Also, Carolyn Gaddy's book: “*Saturday Before The Second Sabith*,” *The History of Meadow Branch-Wingate Baptist Church, 1810-1984* contains accurate information.

According to the 1894 *Minutes* of the Association, which met at Hopewell Church, six women along with men were appointed to represent Home Missions in their respective churches. Two years later, A. M. Croxton presented the first report on Woman's Work at the Olive Branch Church. The next year Hight C. Moore offered a resolution commending the work of Ladies' Missionary Societies. He asked the Association to encourage the sisters in the churches to participate in this work. The women were requested to cooperate with Mrs. D. A. Covington of Monroe, Vice President of the State W. M. U. Central Committee for Union Association.

Resolution was adopted. Woman's Work and later Woman's Missionary Union became a permanent report in 1899.

Women have played leading roles in Baptist churches. In New Testament churches, women were at the front of forward movements. Consult the Acts of the Apostles to note courageous women who helped found churches and encouraged mission work. Aquila and Priscilla formed a mission team and traveled with Paul.

By 1888 the Southern Baptist Convention accepted the Woman's Missionary Society as an auxiliary. Misses Alice and Annie Armstrong played key roles in this significant move. Miss Fannie E. S. Heck of North Carolina attended the 1888 meeting as an observer. In 1890 the name of the organization was changed to Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. WMU became an organization of continuing importance in Union Association. A secretary's book found in the papers of Miss Glennie Phiefer of Marshville after her death in 1961 disclosed that a Woman's Missionary Society was begun at Beaver Dam in May 1894. (Bivens, pp. 141-142) When Corinth Church was admitted to the Association in 1897, her letter indicated that they had a good W. M. S. This Society has had an on and off existence. Rev. Hight C. Moore, Monroe First pastor, organized a W. M. S. of nine members on February 18, 1897 at his church. Later that year, Mrs. L. C. Bennett of Wadesboro helped the Meadow Branch women to organize. (Black, et al., pp. 200-202) The early years of Woman's Missionary Societies in Union Association were full of struggles and difficulties. Yet, a firm foundation was laid and the spread of the Gospel's message was proclaimed. Local, state, and worldwide missions received much of their support from women. Those ladies prayed, studied and gave to mission causes. Their importance in the forward advance of missions can never be stressed enough. Without the work of loyal Christian women many churches would collapse. Thanks be to God for their compassionate vision and faithful service.

Miss Fannie E. Heck attended the 1899 session to present Woman's Work. This was the first time a woman had been allowed to speak in one of the sessions. "To show the spirit of the Association in regard to this matter we give the first report offered on Woman's Work." (Black, et al., p. 167) A. M. Croxton, Monroe First pastor, made the report. The men would continue to write the Woman's Work reports until 1906 and present them. Then the men read the reports written by the associational Superintendent of Woman's Missionary Union until 1915.

As the nineteenth century closed, Baptist work in Union Association had grown strong. In the 1899 session, urgent, earnest, and very stirring pleas were made for the support of missions. Strong emphasis was given to the duty of giving. During the vigorous discussion of Missions, A. M. Croxton said, "If there is a preacher here who has ever preached a sermon on giving without feeling a cold chill coming, I would like for him to stand up." No one stood up. (1899 *Minutes*, Union Association, p. 7) "Too many Baptists are quarantined against the spirit of missions," stated A. B. Cauble. (1899 *Minutes*, Union Association, p. 7) In the 1899 meeting the following churches made pledges to missions:

Antioch	Beaver Dam	Benton's Cross Roads
Bethel	Corinth	Deep Springs
Ebenezer	Faulks	Hermon
Hopewell	Hamilton's Cross Roads	Macedonia
Marshville	Mill Creek	Monroe, First
Meadow Branch	Mt. Harmony	Mt. Pleasant
Monroe, Second	New Home	New Salem
Mt. Olive	Olive Branch	Philadelphia
Oak Grove	Sandy Ridge	Shiloh
Pleasant Hill	Waxhaw	Waxhaw, King Street
Union		

Thirty-one churches were linked together in 1900. Signs of progress could be seen. Giving became more liberal. There were 211 baptisms and membership stood at 3,560.

As the 20<sup>th</sup> century dawned, new challenges and opportunities developed. It was a time of spirit-filled churches working together for the Lord.

## **Chapter Five**

### **THE NEW CENTURY BEGINS 1900-1918**

As the 20<sup>th</sup> century dawned, change was coming fast. Henry Ford's invention of the automobile impacted every segment of American life, including the church.

Orville and Wilbur Wright finally made a short, successful flight at Kitty Hawk, NC, in 1903. They proved that Daedalus and Icarus were right. Man could use wings to fly. Daedalus was the legendary builder of the Cretan labyrinth who made wings for his son Icarus and himself so they could escape imprisonment.

Men and women dreamed and had visions of what they thought could be. The establishment of the Sunday School Board by Southern Baptists in 1891 made available literature and books for churches. People were willing to take risks to pursue their visions. Religious leaders envisioned new ways of reaching more people with the message of God's love and training them to be servants. The Southern Baptist Convention headquartered in Nashville, Tennessee, promoted ideas for church growth. World mission programs became more far reaching. People began praying for, and giving to, these causes.

The year 1900 was a transitional year between 1899 and 1901.

Many signs of progress could be seen, and many steps forward were taken. The churches were pledging more liberally than they did at first, and more of them were joining in with the progressive movements that our denomination felt like it ought to support. (Black, et al., p. 174)

At the 1902 session, three churches, Mountain Springs, Sardis, and Roanoke requested admission to the association. They were received. Mountain Springs' name came from three springs flowing nearby. Their fresh, perpetual flow of water came from the foot of a hill. On a clear day a good view of the surrounding country could be seen from the summit. The name Sardis was chosen from the suggestions made by the members. One lady passed the Sardis depot on her daily train ride to her job in Charlotte. She submitted that name. Mr. Milas A. Helms suggested the name for Roanoke. It was an Indian name given to a river. Helms was impressed with the lovely, unusual sound of the word. (Black, et al., 255-256, 107, 114)

By 1902 improvements in Sunday School enrollment were shown. Yet, only 20 per cent of the people were enrolled.

Rev. A. D. Hunter, representing the Baptist Female University, at the Annual Association meeting, said, "Brother Bivens' report on Woman's Work is the best report I ever read." (1902, *Minutes*, Union Association, p. 15) J. W. Bivens emphasized that there were three departments



of woman's work that effect [sic]...our growth as a religious denomination and the extension of Christ's Kingdom among men: the home, the local church, and mission work. He concluded his report by saying,

...let our churches encourage them in every way possible to honor the Master by their best efforts to serve Him as "keepers at home," "attendants upon the sanctuary," in "ministering to the necessities of the saints," and their organized efforts for the spread of the gospel. (1903 *Minutes*, Union Association, p. 12)

Included in the 1902 *Minutes* was a quotation from L. Johnson, Corresponding Secretary for the State Mission Board, who had made his first visit to the association in 1901. He said, "It is no idle boast to say that the Baptists of North Carolina deserve more credit than anybody else for the educational awakening of the state." (1902 *Minutes*, Union Association, p. 12) One of the best sessions in the history of the association was the assessment of an associational leader in 1903.

The most important thing at the session was the first report on Foreign Missions made by Rev. M. D. L. Preslar. Southern Baptists now had foreign mission work in China, Japan, Africa, Italy, and Mexico. The discussion which followed "aroused a great wave of enthusiasm." (1903 *Minutes*, Union Association, p. 13) The brethren...went wild over the question of Foreign Missions. (Black, et al., p. 181) Preslar challenged them to support a missionary on the foreign field, which the people resolved to do. The amount was \$ 600 per year. Pledges were taken. Real progress was shown in giving. The missionary assigned to the association was Rev. L. W. Pierce from Texas who served in Yang Chow, China, from 1891 to 1922. The next year's financial report showed a \$ 128 deficit in the funds received. The pastors met at Meadow Branch Church October 21, 1904, about the deficit. It was apportioned to several churches. A request was made that the association's churches attempt to raise the amounts pledged, which showed an increase for the next year 1904. (1904 *Minutes*, Union Association, p. 19) The enthusiasm for this project was beginning to wane. Pledges taken in 1905 were not enough to guarantee the continued support of Pierce. No mention of supporting him is mentioned after this.

Wingate College enrollment had reached 250.

The 50<sup>th</sup> session of Union Association met in October 1904 at Mt. Harmony Church. All the churches except Hermon, who came the second day, answered the roll call in the first session. Letters reporting their work were submitted from thirty-four churches. Subjects discussed at the meeting included the following: religious literature, state missions, the orphanage, education, old ministers' relief, and woman's work. The treasurer reported \$1,405.63 collected and \$1,301.57 spent. For the first time, the association elected a vice president, J. W. Bivens.

Union Association published its own periodical, "The Baptist Messenger," an associational monthly. It had a bona fide list of 700 subscribers. Wingate School assumed the responsibility

for publishing it in 1906. By 1908 the decision was made to cease publication since the number subscribing was not adequate to meet the costs for producing the periodical. (1904 *Minutes*, Union Association, p.4) Other publications commended in the session were *The Biblical Recorder* and *Charity and Children*.

The State Mission work was done by the Associational Executive Committee within the association. Since it was an autonomous organization, the association managed its own affairs and reported to the State Missions Board. Membership had now reached 3,666. The most any pastor was paid was \$1,150 by Monroe First.

A discussion of the Sunday School by M. D. L. Preslar was a new feature in this year.

In the early days of the 1900's, temperance became an urgent issue. Topics discussed in the 51<sup>st</sup> session of the association indicate concerns of Baptists. For example, the matter of temperance was presented with great fervor. A resolution about the use of alcohol stated, "...liquor traffic of the present day has become one of the greatest evils of modern times." (1905 *Minutes*, Union Association, p.13) The reporting committee called on delegates to express condemnation of liquor traffic. The association strongly opposed changes in the temperance laws.

At the 1905 meeting, the association adopted a new constitution and bylaws. It was based on the old one, with such changes as the committee thought needed. Thirty-four churches composed the associational body.

J. W. Bivens in his report on Foreign Missions declared, "Christ has told us to go into all the world and preach the gospel to every creature. The church that fails to obey this command is very sure to die." (1905 *Minutes*, Union Association, p. 9)

Shiloh Church, which was organized with two members in 1847, was the meeting place in 1906. The most noteworthy event was the organization of the Union Baptist Association Woman's Missionary Union. Women from three WMU's left the annual meeting and went to a school across from the church. Two of the brethren went with them to deliver messages. Mrs. F. B. Ashcraft had recently been appointed Vice President of the association by the WMU Central Committee in Raleigh. She led the women to vote to organize an associational WMU organization. Prior to her service as Vice President, Mrs. D. M. Austin, Mrs. D. A. Covington, and Mrs. W. F. Watson had been appointed the association's Vice Presidents. Each had served a short time. They mainly promoted and assisted in the work in the individual churches. For several years the Associational WMU met in their own meeting on Friday of the annual session. Mrs. Ashcraft organized a Woman's Missionary Society at Shiloh during this meeting. Soon women from other churches were interested and organizations were begun in them.

North Monroe Church had dropped out for a few years. She had reorganized and petitioned for membership in the association at this session.

A gain of 255 members and the total for pastor's salaries was \$3,550 according to the minutes.



At the 1907 meeting, approval was given to build and help finance a dormitory at Wingate School in memory of Rev. D. A. Snider, "who spent his life in faithful sacrifice of the cause of Christ in the association." (1907 *Minutes*, Union Association, pp. 11-12) It was said of Rev. David A. Snider "when called to preach, he went without ever looking, asking, or thinking whether there would be pay for services other than the good he could do." (1905 *Minutes*, Union Association, p. 2) Three generations of the Snider (Snyder) family pastored in Union County. The father was Solomon Snider, his son was David A. Snider, and his grandson was Erastus C. Snider. Solomon Snider was the first pastor of Monroe, First Church. From 1864-1868, another son, Philip N. Snider pastored the same church. In 1918, it was said that this Snider family had produced more preachers in Union County than any other family, and perhaps more in the state.

Three things are noteworthy from the 1908 meeting. First, the determined work of the temperance movement resulted in North Carolina being victorious over the forces of evil on May 26, 1908, when the state voted to be dry.

Second, the Yadkin and Philadelphia Associations of some of the "colored" churches in the county sent greetings.

Third, the financial reports from the churches were good. "The preachers were coming to their own in telling folks what they ought to do with the money which God gave them with which to glorify him." (Black, et al., p. 190)

In the 1909 annual meeting, the subjects of the reports were discussed with much interest. Nothing new was presented except to announce that at the next meeting a motion would be made to omit the Sunday session.

More financial help for Wingate School was needed than the association could provide, especially in building a new school building. Thus, in the 1910 annual meeting, a change was made in the connection of the Wingate School with Union Association. The adjoining associations, Mecklenburg and Cabarrus, Anson, and Pee Dee Associations, agreed to join Union Association in controlling and supporting the school. The charter was amended to reflect this change. (Hester, p. 41)

Associational budgets were drawn up each year during the annual meeting based on pledges made by each church. The chart found in the 1910 minutes on the next page demonstrates this:

# PLEDGES FOR NEXT YEAR

Churches	State Missions	Foreign Missions	Home Missions	Aged Minister's Relief	Orphanage
Antioch (pd)	\$ 3.00	\$ 3.00	\$ 2.00	\$ 2.00	\$ 2.00
Benton's	5.00	5.00	5.00	1.00	6.00
Cross Roads					
Bethel	10.00	9.00	8.00	2.00	9.00
Corinth	6.00	5.00	4.00	4.00	8.00
Deep Springs	4.00	5.00	5.00	2.00	5.00
Ebenezer	3.00	4.00	3.00	2.00	5.00
Fairfield (pd)	3.00	3.20	2.50		5.00
Faulks	15.00	10.00	6.00	3.00	20.00
Hermon	7.00	5.00	5.00	3.00	5.00
Hamilton's	3.00	5.00	4.00	1.25	
Cross Roads					
Hopewell	10.00	10.00	10.00	3.00	6.00
King St.,	20.00	15.00	10.00	5.00	30.00
Waxhaw					
Macedonia	6.00	8.00		2.00	8.00
Marshville	60.00	75.00	60.00	10.00	75.00
Meadow	50.00	50.00	75.00	10.00	50.00
Branch					
Mill Creek	10.00	15.00	12.00	3.00	10.00
Monroe	125.00	225.00	125.00	25.00	175.00
Mt. Pleasant	4.00	4.00	4.50	2.00	5.00
Mt. Olive	7.50	10.00	3.00	1.00	5.00
Mt. Harmony	40.00	115.00	30.00	5.00	50.00
Mt. Springs	4.00	5.00	2.00	2.50	7.00
Mt. Moriah	5.00	2.00		*1.00	8.00
New Salem	2.00	2.00	3.00	2.00	4.00
New Hope	1.00				*1.00
North	8.00	3.00	3.00	2.00	5.00
Monroe (pd)					
Oak Grove	7.00	7.00	4.00	2.00	11.00
Olive Branch	8.00	8.00	7.00	3.00	10.00
Philadelphia	15.00	13.00	8.00	4.00	10.00
Pleasant Hill	4.00	5.00	3.00	1.00	5.00
Roanoke (pd.)	3.18				
Sandy Ridge	3.50	3.00	3.00	1.50	6.00
Sardis	2.00	5.00	4.00	2.00	5.00
Shiloh	5.00	10.00	8.00	2.00	10.00
Union	18.00	18.00	18.00	4.70	23.0
Waxhaw	10.00	10.00	2.00	3.00	20.00

Ministerial Education-Marshville, \$ 15.00

In the early years of the 20<sup>th</sup> century, associational meetings were changing. The minutes reflected this change. Much of the time was given to reports and discussions of the reports. There was much less preaching sermons, and the churches were urged to contribute to missions and benevolent institutions.

The first historian, J. W. Bivens, was elected in 1911. The importance of preserving church records was stressed.

That year the Executive Committee employed R. H. James to spend half his time in Monroe, dividing his labors between West Monroe and North Monroe. The work showed much progress during the year. West Monroe Church in a cotton mill section of Monroe was organized. James was able to accomplish much more than others had in this section of the town.

A new table was included in the minutes of the 1913 session. It was entitled "Other Agencies." Actually, it was the first report of the Woman's Missionary Union placed in the minutes. The list of organizations included Missionary Societies, Young Woman's Auxiliary, Sunbeams, and Royal Ambassadors. Total membership in the organizations was 481, with \$1,075.79 given to mission causes. The minutes of the Associational WMU meeting were included in the minutes from 1913-19.

In 1914 reports include local concerns, state challenges, home missions, and foreign missions. The delegates who now were called "messengers" heard regular reports from Sunday School work as well as Woman's Work.

Giving to mission causes increased. In 1914 home missions received \$649.49 and foreign missions, \$719.88. The clerk also listed a category called Sunday School missions. That cause was given \$72.00. Thirty-nine churches now were part of Union Baptist Association.

All the churches were represented by messengers or letters at the 1915 meeting.

By 1915 Woman's Missionary Union stood on a separate entry. This was the first year that the Superintendent of Woman's Missionary Union was permitted to present the WMU report. Mrs. F.B. Ashcraft brought a rebuke in which she set forth in strong words the importance of their organization. "The church which stands in the way of a handful of weak women...is as benighted as those in the Dark Ages." (1915 *Minutes*, Union Association, p. 32) The following year, Mrs. D. A. Snyder was asked to take an hour to present missions to the association at the annual meeting. Several fine papers were read by the women. The messengers enjoyed the presentation so much that they were asked to participate again in 1917.

An era of change and growth closed in 1918. Thirty-one churches now had aligned with the association. Value of church property had reached \$65,050. The 252 baptisms helped increase the total membership to 6,149.

The first history of the association was published in 1919. Rev. C. J. Black, Rev. Joseph A. Bivens, and Rev. M. D. L. Preslar compiled it. It is entitled *A History of Brown Creek-Union Association 1854-1918*. The book closely followed the minutes of the association. In 1971 *History of Union Baptist Association: Fifty Years of Progress 1919-1970* written by John A.

Bivens was published. Both of these resources have been helpful in preparing this present history.

The Baptist Historical Society of North Carolina is located in the Wake Forest University library in Winston Salem, NC. In the Society's library, also housed in the university's library, is an excellent collection of resources, documents, and memorabilia concerning Baptist history in North Carolina. Especially valuable are the microfilms of church, association, state convention minutes, and minutes of NC Baptist institutions and agencies. Anyone is welcome to come to the library to do research.

In the archives of the Dr. Marian Hume Media Resource Center in the Union Baptist Association office are printed copies of the association's minutes dating back to 1875. Microfilms of the minutes beginning in 1854 are also available. Most of the older minutes are fragile and need to be preserved. Resources in the association's archives may NOT be checked out. They are to be used in the Media Resource center only.

Looking back to 1854, readers can note how the association has changed. Those were days of dark struggles, but the work went forward with strong leadership. Those people believed God had called them to do His work. They were determined not to give up. The minutes of each session contained positive and challenging words urging Baptists to keep moving forward, especially in their commitment to missions and education.

More obstacles remained ahead in the years of the 20<sup>th</sup> century as will be noted. Still, "God's truth marched on."

## *Chapter Six*

### **FINANCIAL STRUGGLE 1918-1940**

Finances remained a major problem for Union Association in the first part of the twentieth century.

Union Association along with all other associations was asked to participate in the "Southern Baptist Seventy Five Million Dollar Campaign." It was a five-year program to provide increased support for all Baptist missionary, education, and benevolent work in the states and the Southern Baptist Convention. James Gambrell, the convention's president in 1919 challenged Baptists to adopt a program that would meet the denomination's financial demands. A committee was named to consider this financial program.

Each state in the convention was given a challenge amount to raise and North Carolina's part was \$5,500,000. At the 1920 Southern Baptist Convention annual meeting, the committee reported that over \$92 million had been subscribed and \$12 million actually had been raised. The total amount given during the five years was about \$58.6 million. "Raising this amount introduced a new era in Baptist giving." (Burkhalter, p. 1197)

Union Association took an enthusiastic part in achieving this daring goal. The Association was apportioned \$100,000 by the State Convention. The churches pledged \$117,000. This amazing response represented committed and significant gifts. It would be reported that the "campaign was a success." (Bivens, p. 9)

Brother C. M. Beach gave the historical report at the 1921 session. He noted, "The financial depression has revealed to us anew our dependence, [sic] and has prepared the way for better revivals." However, Beach also brought good news. Mt. Pleasant, which had burned in December, was rebuilt on the same site with no debt. Meadow Branch roofed her new building, and Ebenezer rebuilt after a cyclone destroyed its house of worship. (1921 *Minutes*, Union Association, p. 14)

At the next meeting, Beach brought a different report. He noted that churches had passed through a period of unusual financial depression. Yet, he added that progress has been made in many of the churches. "The Lord has been good to us during the year," he stated. (1922 *Minutes*, Union Association, pp. 16-17)

The year 1923 brought change in the status of the association's school. Wingate School became Wingate Junior College. The public school system was now in place, and all levels of pre-college education were possible. This completion was difficult for private academies. Many of them closed their doors. Wingate School trustees understood this and moved accordingly. Another reason, however, was the challenge of meeting educational and spiritual needs of young people who had completed high school.



Despite the reports of progress, mission work struggled. Brother C. C. Burris brought a concerned report on foreign missions to the 1925 session. The Foreign Mission Board still held a great debt and fewer workers were on the field. (1925 *Minutes*, Union Association, p. 14)

It is significant to note that the Southern Baptist Convention in 1925, wishing to preserve the cooperative work done in the Seventy-Five Million Dollar Campaign, instituted the Cooperative Program. This program of giving provided "a unified approach for all denominational causes, state and Convention-wide." (Crouch, p. 323) It was

a program of co-operation [sic], not among state conventions nor among churches, but between the Southern Baptist Convention as an organization and each separate state convention as an organization...the soliciting, the securing, and the division of the funds. (Crouch, p. 323)

Each state convention sets a goal for the undesignated money it will try to raise the next year and decides on the percentages allotted for state convention work and Southern Baptist Convention work. The percentages vary from state to state convention. Special offerings and designated funds cannot be divided and must be distributed according to the wishes of the donor.

This move was one of the most important steps in the advancement of mission work. The plan is rooted in scripture. Accountability was and still is expected as the gifts are received. Missionaries no longer had to worry about financial support. Educational and benevolent institutions could make long-range plans.

The period from 1927-1930 was marked with revivals. Some of this movement came as the association began to understand the importance of the Sunday School. The associational Executive Committee sought to employ a Sunday School worker for part-time. Brother Augustus March, chairman of the Executive Committee, stated that the Sunday School is "the greatest Evangelistic and Missionary Enterprise connected with the church." (1930 *Minutes*, Union Association, p. 7.)

During the 1931 session, a resolution came forward to recognize 100 years of missionary work in North Carolina. The associations were asked to go on record as "being missionary in spirit and striving to that end in practice." (1931 *Minutes*, Union Association, p. 19) The Great Commission, Matthew 28:19-20, was still Union Association's obligation.

In the nation, the stock market crashed in 1929, a bank holiday was declared in 1933 and many banks were permanently closed with many people losing money deposited in those banks. The weather in 1934-1936 caused farmers to produce little on their farms.

It is not clear why no records for 1932 were printed. It could be that the Great American Depression had hit hard. At this time the economy of the United States was still based on agriculture, and Union County was still rural, depending on agriculture. John A. Bivens, association historian, noted, "Our association has suffered an extreme handicap in its progress due to the scarcity of finances for the past year." (1933 *Minutes*, Union Association, p. 24) However, lack of money never kept Union Baptist from doing God's work. At the same meeting, the historian added, "There are some evidences of progress which are gratifying to the association." (1933 *Minutes*, Union Association, p. 24)



Reports from the 1934 minutes indicate a turning point. D. F. Helms, association historian, noted that "the sun of optimism has driven back the mist of fog and its rays of light are shining brightly." (1934 *Minutes*, Union Association, p. 10)

In 1930, 36 revivals were held and there were 326 baptisms. (1930 *Minutes*, Union Association, p. 17) An interesting pattern seemed to emerge. In years when there was a scarcity of finances, churches reported revivals breaking out. In 1934 most of the churches had revivals with good results.

In the 1934 session, the Rules of Decorum were amended. The officers of the Association were to complete their work as soon as possible, with the new officers assuming their duties at the close of the session. (1934 *Minutes*, Union Association, p. 6)

For some reason, minutes of the 81<sup>st</sup> and 82<sup>nd</sup> sessions for 1935 and 1936 are recorded in brief form and combined into one book. In the 1936 minutes there is included a copy of "Certificate of Amendment to Charter of Wingate Junior College, Inc." which was presented to Union Association. From 1896 to 1946, the ownership and responsibility for support of the school changed a number of times.

- 1896 Owned by Union Baptist Association
- 1910 Anson and Pee Dee Associations voted to accept the invitation to own and provide support.
- 1911 Mecklenburg and Cabarrus Association voted to join the other associations.
- 1923 Baptist State Convention of North Carolina took over the college and agreed to provide \$5,000 a year to support the college. They were able to give the college only \$3,000 a year because of lack of funds.
- 1930 Union, Anson, Mecklenburg and Cabarrus, Pee Dee and Stanly Associations took control, becoming owners and supporters. Later they were joined by Montgomery Association and two South Carolina Associations, Chesterfield and Moriah.
- 1936 Cabarrus Association became a separate Association. Provision was made for Cabarrus Association to be an owner. Stanly Association voted the year before to withdraw as an owner. Union, Anson, Mecklenburg, Cabarrus, and Pee Dee Associations now had the responsibility for the support. (1936 *Minutes*, Union Association, pp. 11-15; Hester, pp. 41, 52, 54)

The Great Depression impacted the North Carolina Baptist Convention. The convention decided to abandon the school. Union along with Anson, Mecklenburg, Cabarrus, Pee Dee, and Stanly all agreed to assume control. Later, Montgomery, Chesterfield, and Moriah association joined in sharing control. All this would be changed again later. The years before and after World War I had been difficult for churches and associations. The average family in the South struggled to

make ends meet. 1939 brings to a close a long era of financial struggle in Union Association and its family of churches.

Positive figures include 47 churches were now affiliated with Union Association. Total membership in these churches had risen to 9,296. All the churches had Sunday Schools and nine churches reported Training Unions. Forty-nine WMU organizations were listed for 21 churches.

Union Baptist Association not only had survived, it was strong and ready to go forward. The 1940's brought a new era of change and growth.

## *Chapter Seven*

### **FULL-TIME ASSOCIATIONAL MISSIONARY 1940 – 1953**

People followed the progress of the war in Europe during 1939-1940. The United States felt safe with wide oceans on each side. The news over radios on Sunday afternoon, December 7, 1941, shook people. Pearl Harbor in Hawaii had been bombed. Very solemnly, people in their homes, at work, and school children at school gathered around radios on Monday to hear President Franklin D. Roosevelt declare war. American helped her allies win World War I and now the country was involved in World War II in Europe and in Asia and the South Pacific. The war would bring widespread changes in the country, in the Southern States, and even in Union County. In 1950 the United States would enter the Korean War.

When the men were drafted for military service, women left their homes to work. Suddenly, industries were required to produce products and goods needed to fight the war. People left their home communities to work in these better paying jobs. Wives of service men moved near camps where husbands were stationed while in training. The building of Camp Sutton in Union County brought economic growth and people from all parts of the country to live in the Monroe area. Some left to go home when their husbands were sent overseas. Others stayed. The war demands on industries and the need for new durable goods often unavailable and rationing during the war began to change the economic base of the country from agrarian to industrial.

Electricity became available in rural areas. Highways could be traveled. Television appeared and their appearance in homes grew rapidly. In the South, textiles led industrial growth. Many families had moved away from their home base. Slowly, but surely, small farms disappeared. All these factors impacted churches. The Baptist denomination expanded rapidly. State conventions hired skilled specialists to help associations and local churches grow.

Before the war, interest in church attendance and involvement was lagging. The realities of the war caused people to pray more, return to church attendance, and seek comfort in a renewed relationship with God. This interest continued after the war.

The churches in Union Association needed more space and also leadership training. More preaching services were added at some churches. Additional and better-trained pastors were needed to meet the spiritual needs of the people.

At the annual meeting at Faulks in 1940, a decision was made to hold a midyear associational meeting. The Executive Committee would decide the time and place. No record is recorded that this meeting was held. During World War II, many meetings were suspended because of gas rationing. The next record of a spring meeting was in 1947 when an inspirational meeting was held at Midway. The last spring meeting was held on April 15, 1957.

The associational leadership discussed whether to hold the annual meetings during the war. They finally decided to hold the meetings even though the attendance might be small.

Mrs. John A. Bivens, associational historian, began compiling a historical table showing year, meeting place, moderator, clerk, and annual preacher. The first historical table showing the years from 1934 was printed in the 1940 *Minutes*. (1940 *Minutes*, Union Association, p. 30) In 1941, the historian was instructed to collect the minutes of the association for historical records. By 1947 she had the completed table back to 1854. (1947 *Minutes*, Union Association, p. 51)

A notation in the 1946 *Minutes* says that the 1945 *Minutes* won second prize in the state. Rev. W. C. Link, Jr., pastor of Wingate Church, was the clerk.

The 1940 minutes listed 47 churches, all with Sunday Schools, and 17 Baptist Training Unions. Total value of church property was listed at \$283,000, and only four churches declared any debt. (1940 *Minutes*, Union Association, pp. 34-35, 37) Thus in 1945, David K. Shelton, president of Union Pastor's Conference, read a petition from the Conference at the annual meeting and moved its adoption. The petition requested that a committee be appointed to "pray about, seek out and employ" an Associational Missionary. The petition was adopted and a committee was appointed. (1945 *Minutes*, Union Association, pp. 20, 26)

The idea of an Associational Missionary was not a new one. Union Association changed the name of the itinerant preacher to Associational Missionary or simply Missionary in 1860. The association rather than the Itinerant Committee now appointed the missionary. S. J. Fincher was the first missionary. The missionary was to assist weak churches and go into parts of the association's area where there was no Baptist church to plant a church. In his report to the association in 1864, J. F. McLure, the missionary, told about his labors in starting the church in Concord. (1864 *Minutes*, Union Association, p. ) The missionary was paid \$1.50 for each day he worked in this capacity. He usually pastored a church part-time also.

Mr. J. Boyd Horton was introduced at the 1946 meetings as the first full-time Associational Missionary. His annual salary was set at \$3,000 to be paid in 12 monthly payments. In addition, expense arrangements for house rent, travel, office expenses, convention, and moving totaled \$1,000. (1946 *Minutes*, Union Association, pp. 15, 23) The Hortons lived in Monroe at 304 Winburn Street. No mention is made of an office being provided outside of the home.

Horton began his work immediately with the title, Associational Missionary. At an executive Committee meeting on November 12, 1946, C. C. Burris made a motion that Horton be called Promotional Secretary. (1946 *Minutes*, Union Association, p. 37) This is a good example of local association autonomy. The State Convention used the term Associational Missionary, but an association could use the title it wished. Horton had a wide range of tasks. The 1946 *Minutes* included a copy of the guidelines for the missionary and the Executive Committee. (1946 *Minutes*, Union Association, pp. 23-24) He strove to build harmony among the association members. He expected to challenge churches to enlarge their visions and reach out in mission work. He also served as a liaison with the North Carolina State Baptist Convention as well as the Southern Baptist Convention.

At the 1947 meeting, Horton made his first official report. In many ways, he pioneered. He sought to organize better Sunday School and Training Union work. He reported 19 churches with Vacation Bible Schools during the summer. An enlarged Executive Committee, consisting of the pastor and a lay representative from each church, now met each month, and pastors assembled once per month with Horton. He established an annual calendar of events and published a bulletin, while recommending an adequate financial program. Reports of spiritual growth, membership, and progress in church building improvements were most encouraging.

Much of Union County still remained rural. For this reason, Horton launched a rural church survey in 1949 in cooperation with Wingate College, the North Carolina State Baptist Convention and the Home Mission Board.

Horton served until May of 1950 when he accepted similar work in the Sandy Run Association in South Carolina. He had toiled long and hard to coordinate Baptist work in Union Association. He set an example for others who would follow him in this position. In his report at the 1950 session, he struck a strong, positive note. He declared that the renewed interest in missions had far reaching results. "Associations showing the most progress in all phases of work are the ones having missionaries." (1950 *Minutes*, Union Association, pp. 16-17) Under his leadership, the association continued to grow. There were now 50 churches. Total gifts to mission causes jumped to \$148,533.

In 1949, the North Carolina Baptist State Convention took over ownership of Wingate Junior College. The school was expanding and needed a wider base of support. The move from associational to state control has proved to be wise. Wingate (now Wingate University) has sought to remember its close connection with Union Association. It continues to offer scholarships and programs beneficial to local churches.

Rev. William M. Bayne assumed the position as Associational Missionary following Horton's resignation. Proceedings of the 1950 Annual Meeting of Union Association list Rev. Bayne of Hawkinsville, Georgia, as a visitor at the meeting. It can be assumed that he met with the Executive Committee at this time and agreed to come as the Associational Missionary. He possibly began his work in the association as early as December 1, 1950. The Baynes lived in Wingate since the association office was located at Wingate College. No record has been found about any of his work after he arrived. The 1950 *Minutes* listed his name as the Associational Missionary. According to the *Monroe Journal*, he spoke at the Annual WMU Meeting on April 19, 1951, urging the women to be faithful supporters of missions. His death is mentioned in the 1951 *Minutes* as a deceased member of Wingate Church. The *North Carolina State Baptist Convention Annual* for 1951 mentions his death with his life span being 1906-1951. In the Social Security Index, a William Bayne who was born in 1906 and died July 6, 1951, is listed as having secured his Social Security card in Georgia. This is possibly Rev. Bayne.

Earl Underwood, a highly respected local Baptist leader was asked by the Executive Committee to serve temporarily as Associational Missionary in April 1951. On June 15, 1951, he was appointed to take up the duties of the missionary. From 1947-1951, he was Associational Sunday School Superintendent.



Underwood moved quickly to take charge. At the 1951 session, he made his first report. Among his tasks, he noted 38 conferences with individuals, 14 committee conferences led, 151 total services held, and 7,387 miles traveled. The new Associational Missionary set challenging goals for 1952:

- a. Group School for deacons – as part of convention program.
- b. Pastor's School for the pastors of the seven associations in District Six of our convention, for one week sponsored by the Association and held at Wingate Junior College.
- c. Present Foreign Missions on an Associational level.
- d. Promote Evangelism by the following means:
  - 1. All churches having at least one training course in evangelism.
  - 2. All churches participate in Simultaneous Revival.
- e. All Churches providing financial support to our Associational work.
- f. That a history of the Association be prepared by 1954, when we will celebrate our centennial year.  
(1951 *Minutes*, Union Association, p. 15)

At that same meeting, Mrs. John A. Bivens, expressed concern that in 1950 only 35 of the churches supported mission projects.

In 1952 Dr. C. C. Burris was made honorary pastor of Hopewell Church, having served that church 25 years. The next year, Burris resigned as president of Wingate Junior College after serving 16 years.

That year, Dr. Budd E. Smith became president. He devoted most of his entire energy to putting the college on a sound financial basis. At the end of his 21 years of service, the school had grown in every aspect. The student body had grown from 192 to 1,687. The value of the buildings had increased to \$17,000,000. The endowment was \$2.5 million. Wingate College had reached its finest hour.

Faith had brought the people through 99 years. They were ready to continue to be God's servants as they prepared to celebrate the hundredth year.



## **Chapter Eight**

### **THE HUNDREDTH YEAR 1953-1954**

This historical anniversary—100 years—was celebrated in proper form. As part of the Centennial meeting, the faculty and students of Wingate Junior College presented a drama in Wingate High School auditorium on Monday evening, October 25 prior to the annual meeting. At this time this auditorium was the largest one in the county. Attendance was good.

The historical drama consisted of eight scenes depicting the historical development of the association. Scene I portrayed the meeting of the delegates at Wilson Chambers School House to organize a new association, which they named Brown Creek Baptist Association. The other scenes featured highlights from the work of the association from 1855 to 1954.

The minutes of the 1954 session were dedicated to Darling Rushing, the first moderator. The caption above a large picture of Rushing reads: "In memory of Darling Rushing, who was the moderator of a conference in the Wilson Chamber [sic] School House in 1854 when the Union Association was organized, we dedicate this annual of the one-hundredth session of the Association. (1954 *Minutes*, Union Association, p. 3)

It is significant at this point in the history of Union Baptist Association to reflect on its beginning. Three churches from Moriah Baptist Association met and organized what they then called Brown Creek Baptist Association. It was a move of faith on the part of those founding fathers. Despite the overwhelming obstacles, the new association began to grow.

In 1864 the tenth session met in the darkest days of the Civil War. These were the closing words of the associational clerk, "Thus closed the tenth annual meeting of the association—not largely attended as previous meetings owing to flu at home, but it was a pleasant and harmonious one." (1864 *Minutes*, Brown Creek Association, p. ) That year 18 churches were affiliated with the association and 171 baptisms were reported. Compare these figures with the centennial year. Fifty-two churches were members, and 462 baptisms were reported. The association now had an associational missionary, an enlarged executive committee, and a pastor's meeting.

The annual meeting was held on Tuesday, October 26, at the West Monroe Church and Wednesday, October 27, at Hamilton's Cross Roads Church. The 1954 *Minutes* included pictures of the two churches and their pastors. Also, pictures of the associational missionary and the seven officers are featured. All 52 churches were represented at the meeting.

Included in the 1954 minutes is a list of 16 committees and the duties of each. Associational Missionary Underwood was delegating work among the churches and their membership. He was commended for being "so faithful and unselfish in his time and devotion to all the work of all our churches." (1954 *Minutes*, Union Association, p. 50)

Two churches, Central and Lanes Creek, petitioned the association to be admitted as members. Indian Trail, a new church, asked to be admitted. The Church Fields and Organization Committee recommended that Indian Trail come under the watchcare of the association for one year and that Central and Lanes Creek continue under watchcare for another year. The next year all three were admitted.

In addition to the listing in the minutes of the amount each church gave for associational missions during 1953-1954, the custom of the churches pledging amounts for the coming year was still being practiced. The report listed the suggested amount of each church's pledge for 1954-1955.

In the historian's report, Shiloh Church mentioned the Southern Baptist Convention Sunday School slogan for the year, "A Million More in '54." The church reported reaching her goal.

The churches were challenged to participate in the Southern Baptist Convention Simultaneous Revival Crusade March 17 to April 10, 1955, by the Evangelism Committee.

In the report on Christian Education that included information about Wingate College, Dr. Budd E. Smith, the new president of the college, spoke about the past year. He then told about the needs, especially a girls' dormitory and a new dining room. He further stated:

So I would like to extend to the people of Union Association a sincere challenge to see that Wingate College has a dining room...this can be done if the Baptists of Union Association will pledge themselves to give just a little beyond what they are giving to the Cooperative Program. We do not want anyone to take anything from the Cooperative Program. (1954 *Minutes*, Union Association, p. 37)

The Resolutions Committee Report included a resolution that:

The Union Association today appoint a committee of five persons to work with the Trustees and Administration of Wingate College to make plans for the construction of the Union Memorial Century Dining Hall to be financed by the Baptists and friends of the Union Association. (1954 *Minutes*, Union Association, p. 50)

Woman's Missionary Union reported the following new organizations: nine Woman's Missionary Societies, two Young Women's Auxiliaries, five Girls Auxiliaries, two Royal Ambassadors, and two Sunbeam Bands.

The Sunday School report revealed a gain of 917 enrolled and 42 more enrolled in Vacation Bible School than in 1953.

According to the Cooperative Program Report, 900 missionaries were serving in 34 nations, 1000 missionaries were on the home fields, and the six Southern Baptist seminaries had 5000

students enrolled. The Union Association churches had given \$29,321.62 through the Cooperative Program through this year, \$5,321.62 over their pledge.

The following is a digest of the church letters:

Churches .....	52
Baptisms.....	462
Total membership .....	11,864
Total pastor's salaries .....	\$55,605
Churches with Sunday School .....	52
Sunday School enrollment .....	8,850
Vacation Bible School enrollment .....	3,954
Churches with Training Union.....	30
Training Union enrollment .....	2,004
Churches with W. M. U .....	37
Total W. M. U. enrollment.....	2,224
Total W. M. U. units .....	115
Churches with Brotherhood.....	11
Total Brotherhood enrollment.....	236
Number of choirs .....	49
Total choir enrollment.....	597
Value of church property .....	\$1,117,150
Church debt.....	\$44,890
Grand total local expenses .....	\$313,375.09
Cooperative Program .....	\$23,281.49
Associational missions.....	\$3,378.01
Total all missions .....	\$47,524.58
Total expenditures.....	\$365,352.99

The Resolutions Committee began its report with these words:

The One Hundredth annual session of the Union Baptist Association will long be remembered for a truly spiritual session and in celebrating the achievements and memories of one hundred years past. This session indicated that in most every respect this has been a good year. (1954 *Minutes*, Union Baptist Association, p. 49)

Sometimes printing errors can be humorous. This one was in the 1954 *Minutes*. On Wednesday morning the Wingate College Quartet sang " 'The Church in The Wildwood' and 'I've Anchored My Soul In The Heaven of Rest.' " [sic] (1954 *Minutes*, Union Association, p. 24)

The messengers were not ready to rest, for the accomplishments of the first hundred years challenged them to continue steadfast in proclaiming the Gospel to all people in the association, in the state, in the nation, and to all nations. Their faith for the future continued to be strengthened. They were ready to accept all challenges as they began the 1954-1955 year.

## *Chapter Nine*

### **BUYING AND BUILDING 1954-1963**

The years 1954-1963 were good years with a sound economy. New and improved inventions provided many "must have" household and business conveniences. Air conditioning was replacing fans. Many people were able to become homeowners. The new ranch style houses were the preference of families. More children were born in families than during the 1920's and 1930's. The generation born after World War II was nicknamed "baby boomers."

On the farms, tractors replaced the mule. Since more could be accomplished in a day, farmers needed larger farms. Combines powered by tractors replaced the threshing machine and steam engines. Pickup hay balers made the stationary balers out-of-date.

Cars with numerous models of a make, such as Ford, were affordable by most people. Rural roads were paved with asphalt or gravel so that it was easy for people to travel to town or church and school children to ride buses to school. The Union County Schools were consolidated in 1960-1962. The one-room schools and local high schools were now gone. Many light industries were moving into Union County.

Gas rationing had increased travel by bus and train during the war. New buses and train passenger cars provided a convenient way to go long distances. Many new airlines with numerous routes, providing fast travel, were available in the States and to other countries.

Three national government actions in 1962-1963 would change the lifestyle of the nation. Civil rights activists became very active in the late 1950's. The passage of the Civil Rights Law in 1963 had far-reaching effects, especially in the South. The United States Supreme Court in 1962 ruled that requiring public school children to recite a mandated prayer daily was unlawful. A 1963 decision by this court stated that reading and/or teaching the Bible in public schools for religious purposes violated the First Amendment.

The changes influenced churches and associations in many ways:

1. Need for additional Sunday School rooms and larger sanctuaries.
2. Availability of better-educated ministers.
3. Necessity for more church staff members.
4. Need for church and association owned parsonages.
5. Increased number of church and association meetings.
6. Multitude of program materials and emphasis for church organizations from Southern Baptist Convention agencies.
7. Greater emphasis on state, home, and foreign missions with an impressive increase in the number of appointees.
8. Beginning of college and university students serving as volunteer summer missionaries.
9. Funds to support the changes.

10. Expansion of Southern Baptist churches into the North, Midwest, and West by southerners living there who wanted a church like the one "back home."

John Lewis Wilson, writer of Union County history and lore, stated that he arbitrarily set the date of the final transition of the county from rural agrarian to suburban industrial at 1965. (Wilson, p. 80)

At the 1952 annual session, J. A. Hudson who had been elected clerk did not serve for some reason. Earl Underwood was elected clerk at the beginning of the session to serve for that meeting and the next year. This added to his workload. His last year as clerk was 1955-1956. In his 1955 report to the association, Underwood said that it took an average of four hours of work each day in the office, promote the work, and help churches with mimeographing, to plan and print programs, and to get out the mail, bulletins, etc. (1955 *Minutes*, Union Association, p. 30) Some concern developed among leadership of the association that Underwood was taking on too many tasks. C. W. Teague in 1956 made a motion that "the Associational Missionary be relieved of some of the work he had been doing and that he do only those duties specified in the Constitution. The motion passed." (1956 *Minutes*, Union Association, p. 27) The next item of business was to elect Teague clerk for the next year.

When Underwood began as associational missionary, the family continued to live on their farm north of Wingate for several years. About 1955 they moved into a house in Wingate a block from the college, and then built a home on West Wilson Street in Wingate.

At the December 17, 1954 meeting of the Executive Committee a committee composed of J. Max Cooke, L. E. Bookout and B. A. Twitty was appointed to study the possibility of buying a house for the Associational Missionary. This is the only reference to this committee. Either the committee's report was never recorded or it did not function since in the association there was considerable opposition to the association buying a parsonage. The question of a parsonage surfaced again in 1960.

When Rev. W. M. Bayne became the Associational Missionary in 1950, Dr. Burris offered a room in Wingate Junior College's administration building for the associational office, rent-free with utilities paid. The office remained there until the completion of the Union County Memorial Dining Hall in 1956 on the campus. A room at the front of the dining hall was provided by the Trustees and Dr. Smith rent-free with utilities paid. When the question of buying a parsonage was being discussed, most people felt the missionary's home as well as the office should be located in Monroe. Thus, at the September 19, 1958, Executive Committee meeting, the recommendation was made that the Associational Missions Committee, Moderator, and Clerk "secure suitable space in Monroe for the Field worker's [sic] office by September 1, 1958." (1958 *Minutes*, Union Association, p. 26) The report at the September 4 Executive Committee meeting stated that the office was located at 213 North Main Street in Monroe and that the missionary had moved into it. Some said that the trunk of Underwood's car was his office since he was always taking materials to the churches and pastors. His wife and older children helped him with the association work and the farming.



At the 1955 meeting at Oak Grove, the Moderator recognized those who had attended a long time. Sixty-six had been present for more than 35 years. Walter C. Sanders, member of Monroe, First Church, had attended every session for 67 years. He "stated that he attended the association here at the Oak Grove church [sic] sixty-one years ago, in 1897 and drove a gray mule named 'Kit' to a road cart." (1955 *Minutes*, Union Association, p. 24) The next year, regrets were sent to M. L. Baker of Wingate, who had attended 66 years without missing and was ill.

The idea of an "annual call" also disappeared. Annual call meant that a church called a preacher for one year. Sometime in the later part of the associational year, a church would hold a business meeting or conference to decide if they wanted to keep the same pastor or call a different one. Preachers could accept or reject the call. Churches tried to have a pastor for the next year before their Church Letters were sent to the Associational Clerk. By the 1950's, more churches had become "full-time." Full-time meant that services were held every Sunday and in most churches, two services on Sunday and one Wednesday night.

Ministers now served indefinite terms, resigning when they felt led by God to move elsewhere. This allowed ministers to give better leadership in planning, implementing, and evaluating programs in the church. Although the removal of the annual call was a major stride forward, ministers regularly stayed from two to three years before moving on. Various methods were used by the churches to inform a pastor when the church felt he should seek a new place of ministry. One church in the association found that unknown to them they had a way to eliminate a pastor. At an "Old Timers' Celebration" in 1981, Lee Williams, who was reminiscing about events at Euto Church, was asked about the time when the church was being remodeled from 1971-74 and the workers, including Williams, had climbed into the attic and found an accident about to happen. He recalled the incident, saying, "It was the old chimney. When they re-roofed it, [1961] they just tore the brick down to put under the roof, and it was just swinging – RIGHT OVER WHERE THE PREACHER IS STANDING! That thing had I guess about 500 bricks in it, weighted 4-5-600 pounds or maybe a ton. We took it down and carried it back and threw it out a hole. I guess we got to liking our preachers better." (Phillips, et al., pp. 76-77)

Concern about the work of the Associational Missionary came forward at the 1958 session. C. A. Francis, pastor of First Church, Monroe, reported that dissatisfaction concerning the Field Worker had come to his attention. He made a motion that the Associational Missions Committee study those concerns and report back to the Executive Committee with needed changes. His motion was defeated. George Huggins presented a substitute motion that the Associational Missions Planning Committee study the associational program as it related to the Field Worker and his office and report in the 1959 session any changes needed. This motion passed. (1958 *Minutes*, Union Association, p. 22) Underwood resigned to be effective August 15, 1959. At the 1959 session in October, a resolution of appreciation for the "humble and faithful ministry of Brother Underwood" was adopted. (1959 *Minutes*, Union Association, p. 27)

The Executive Committee in its May 20, 1958, meeting mainly discussed "how and whether to try to continue to maintain a full-time Associational Missionary in view of insufficient funds in



the treasury." (1958 *Minutes*, Union Association, p. 27) At the 1959 meeting, concern was expressed that the association was not meeting its budget. Some of the recommendations made by the Missions Planning Committee were the following:

1. Office in Monroe be continued.
2. Work of Field worker coincides with duties stated in the constitution.
3. Field Worker serves more as a Promotional Secretary.
4. Office be enriched and made more meaningful for pastors and churches seeking help.
5. Churches urged to adopt a goal of \$1.00 per member to meet the financial needs, and
6. Missions Planning Committee plus members at large recommend a new Field Worker to the Association.

(1959 *Minutes*, Union Association, pp. 38-39)

Two missions were established during 1957. Rev. E. S. Lingle, pastor at Hartis Grove, established Bond's Grove, a mission near Weddington. The report of the work in 1959 stated that Jacob W. Mullis was pastor, Sunday School had 26 enrolled, 34 attended Vacation Bible School, two weekend revivals were held, and the mission had been self-supporting from its beginning. (1959 *Minutes*, Union Association, p. 53) The name was changed to Green Memorial Baptist when the church was admitted to the association in 1962.

The Missions Committee helped a group of people near Indian Trail organize Gospel Baptist Mission in 1957. It came under the watchcare of the association. The name was changed to Brown Hill in 1960. The church was dropped from the association watchcare relationship in 1962 because of the church's desire not to participate in the association. (1962 *Minutes*, Union Association, p. 15) She became an independent Baptist church and later the name was changed to Grace Baptist Church. Located on Old Monroe Road near Indian Trail, the church still has Sunday School and worship services on Sunday.

The Associational Executive Committee discussed the Camp Sutton mission at the June 1957 meeting. The Missions Committee reported favorably its work with North Monroe Church to carry on the Camp Sutton mission work in October 1957. An active member of the church at this time does not recall this work ever starting. The North Monroe Church became involved in the relocation of the church from Stafford Street to Walkup Avenue in the Camp Sutton area in 1957. They built the educational building first and then the sanctuary. In 1961 the church voted to rename the church Sutton Park Baptist Church.

In 1959, total membership stood at 13,284. Contributions from all churches totaled \$6,345.64 while the total disbursements were \$5,951.78. Balance on hand at year's close was \$393.86. The next Associational Missionary had his work cut out for him.

During the time that there was no associational missionary, the Executive Committee approved the Church Secretary of First Baptist, Monroe as interim secretary. Margaret Williamson was to be paid \$1.25 per hour for her work.

To provide a home and office space was a concern before another missionary would be called. At a called meeting of the Association on April 26, 1960, the Missions Committee recommended

the "purchase of a house in Stewart Park, 1407 Lucille Street, Monroe, at a cost of \$16,000. The recommendation was adopted. It was also recommended that an offering taken in the churches be used for the down payment of \$2,580. The offering totaled \$2,230.38." (1960 *Minutes*, Union Association, p. 30) The final payment for the house was made before December 14, 1982.

Since the association now owned property, trustees were needed. The Executive Committee in June 1960 appointed John A. Bivens, Lex Funderburk, and Vander S. Simpson.

By the early 1960's, the "baby boomers" were beginning to reach adulthood. Often known as the beginning of the "me" generations, often the young people were interested in "what's in this for me?" instead of what they could contribute to improve society. These young people were independent and sought peace and happiness. Many tried to find happiness in materialism. Others became the hippies of that decade. Hippies were usually young people who rejected the mores of established society by wearing long hair, dressing unconventionally, or living in communes. They advocated nonviolent action, love, beauty, and peace. Many hippies traveled the world and were especially influenced by Eastern religions. For people interested in serving people in other countries, President Kennedy started the Peace Corps. Vista was a program for people who chose to work with needy people in the United States.

In 1958 the first satellite went into orbit. Two years later the first USA manned flight occurred. By 1965 man walked in space, and four years later landed on the moon. Granting of statehood to Hawaii and Alaska enlarged the USA. The first heart transplant was performed in 1967.

The changes in mindsets and world-views affected the way young people viewed the importance of the "old-time religion." The older people in the churches still adhered to their earlier teachings. All of these innovations in society challenged church leadership to find better ways of reaching people everywhere with the Gospel.

The Executive Committee unanimously elected P. E. Jones, pastor of Noble's Chapel Baptist Church, Sims, N. C., Field Worker on March 13, 1960. His work in the Association began May 1. The personage was ready for occupancy when they arrived. No mention is made of secretarial help after the arrival of the Joneses. The new Field Worker went to work immediately upon arrival.

In April 1960, the Missions Committee met with the deacons and other leaders of Sardis concerning a disagreement prevailing in the church. The dissident group left the church and started Faith Church about three miles from Sardis near Hemby Bridge. The Committee met in July of 1960 with a representative group from Corinth Church who felt they could best serve the Lord by starting a new church. They were advised to survey the area and see if a church was needed in the Carmel area on Lancaster Highway. This group organized Calvary Church. Both churches came under the watchcare of the association.

At the June 14 Executive Committee meeting, C. Arthur Francis made a motion which carried that "when the Field Worker is invited in absence of pastors that he keep the honorariums, but

honorariums received for Association Promotion be turned in to the Association Treasury." (1960 *Minutes*, Union Association, p. 30)

Appeals by the Finance Committee for larger contributions to the Associations' funds resulted in much better support. Office equipment was purchased for the office.

In 1861 Monroe reported they were considering building a parsonage. "They asked the Association to aid them in this notable enterprise. This was the first parsonage ever planned in this Association, [sic] and seemed to have appealed forcibly to the brethren, as Elder A. L. Stough was appointed to solicit subscriptions for it." (Black, p. 86) In 1940, only Monroe and Wingate reported having parsonages. In the 1940's churches were encouraged to provide a home for their pastors. From 1944-1961, the following churches built or bought parsonages in the order listed: Shiloh, Mount Harmony, Philadelphia, North Monroe, Oak Grove, Hopewell, Olive Branch, Pleasant Hill, Macedonia, Corinth, Mill Creek, Mount Moriah, Sandy Ridge, Austin Grove, Monroe West, Benton's Cross Roads, and Lee Park.

At the annual meeting in 1960, Jones stated that he had already visited 34 of the churches. He issued a challenge to the association to use its potential strength.

The next year in his report, Jones "expressed gratitude to the membership for their cooperation and help in making the year one of the best ever recorded." (1961 *Minutes*, Union Association, p. 16) Several significant things occurred this year. South Monroe Church became Sunset Park Church, May 3, 1961. In the June 12, 1961, Executive Committee meeting, Jones presented a plan for the uniform grouping of the churches for entertainment purposes. After some explanation, the plan was approved. In 1964 T. A. Shepherd presented "recommendations from the Executive Committee for regrouping of churches for entertainment purposes at each annual fall meeting. Group 1 responsible for entertaining the 1965 meeting; Group 2 - 1966, etc. (1964 *Minutes*, Union Association, p. 18) Motion passed unanimously. The messengers approved the recommendation for a constitutional change that henceforth churches presenting themselves for membership would be under watchcare for at least two years.

Mrs. John A. Bivens was elected acting clerk for the 1960-61 session, when Rev. J. A. Hudson, the elected clerk, was not able to do so. In reporting the session, she agreed with Jones. She wrote, "It was the consensus of opinion among local people and visitors that the spirit of unity, the well planned program, and the advanced reports placed in the hands of the messengers, helped to make this one of the Association's best meetings." (1961 *Minutes*, Union Association, p. 16)

J. Dewey Hobbs, Jr. in his moderator's address in 1962 urged "uncoerced cooperation in missions...." (1962 *Minutes*, Union Association, p. 17) The year was indeed a good one for the association. Hawaii and Alaska enlarged the USA. After seven years when there were no churches requesting membership, Calvary, Faith, and Green Memorial were admitted.

In 1962 Mr. And Mrs. Robert O. Helms offered to the association and upon acceptance deeded in 1963 about 3½ acres of land in Briarwood Acres for a future church. The deed contained a "reverter clause," stating that the land returned to the donors if a church was not started within

five years. No work was ever begun in that area, since no church or person agreed to begin a Sunday School or worship service. Also, no meeting place was located.

Growth continued as the tables found in the 1962 minutes suggest:

Churches	56	Number of WMU's	49
Baptisms	402	Total receipts	\$602,689
Average pastors' salary	\$3,300	Missions expenditures	\$76,994
Sunday Schools	56	Training Unions	34

(1962 *Minutes*, Union Association, Tables A, B, C, F, I, J.)

The treasurer, J. Howard Williams, reported that this had been the best year financially. About half of the churches had increased the amount given. In the annual meeting, the messenger voted to pay the clerk and treasurer each \$100.00 for their work. This practice would be continued with the amount being increased in future years.

Repairs were made to the association's house. The back porch was made into an office and was air-conditioned.

Twenty-eight churches participated in an Association Survey in February. The survey was directed by the State Baptist Church Development Department. A Sunday School Enlargement Campaign was held in September.

The Field Worker in his report challenged the messengers "to live up to the name we bear - missionary Baptists. We must share" because of Christ's, command, the needs of the world, and the grace of God. (1962 *Minutes*, Union Association, p. 16)

Jones' work as associational missionary was cut short because of ill health. At the March 12, 1963, Executive Committee meeting, the Missions Planning Committee was authorized to find additional help for the associational office. Mrs. R. V. Greer served in this capacity. Jones' resignation was regretfully accepted at a called Executive Committee meeting on July 13. The Mission Planning Committee with two added members was to secure a successor.

When the Annual Meeting convened at Wingate College in 1963, Moderator R. V. Greer read a telegram from the Joneses, "Best wishes for a glorious session. Love and prayers be with you. P. E. and Huldah Jones." (1963 *Minutes*, Union Association, p. 17) The Association responded with an appropriate telegram to Rev. and Mrs. Jones. The Resolution Committee's report said that since Mr. and Mrs. Jones labored "among us humbly and untiringly" and the association made "splendid progress" under their leadership, thanks was expressed to God for their service, deep, abiding love, and concern was assured, and prayers for them would continue. (1963 *Minutes*, Union Association, p. 20) The messengers voted to dedicate the 1963 *Minutes* to Mr. and Mrs. Jones.

All but one church was represented at the annual meeting. Giving had more than doubled. All but two churches had given to Associational Missions.



King Street relocated in the eastern part of Waxhaw and moved into the educational part of her new building.

The 1964 minutes of the Missions Planning Committee Report to the Annual Associational Meeting states, "Out from Indian Trail – Being studied. Helms Chapel situation asked to be constituted into a church." The committee met with the church on May 17, 1964, and said they felt that Helms Chapel Baptist Mission, an independent Baptist congregation, was not quite ready yet to become a church. (1964 *Minutes*, Union Association, p. 17) The church was disappointed that they had been denied the opportunity to come under the watchcare of the association. In May 1964, the mission voted to go ahead and become a church. Helms Chapel Baptist Mission was located on Highway 200 about a mile north of Highway 218. The church's history states that in the Fall of 1961 the mission met with a review committee about becoming a church. Helms Chapel members felt the mission had to be in the Association before it could become a church. The committee would not recommend membership at that time. On September 18, 1961, Hamilton Cross Roads took the mission under its wing. When the mission requested release from Hamilton Cross Road's watchcare in March 1964, it was granted.

It is interesting to note the association's response to television. Alfred Wright, pastor of Austin's Grove, moved that the clerk send a letter to stations WIST and WBT-TV expressing gratitude for presenting the television program "Light Unto My Path" each week. (1963 *Minutes*, Union Association, p. 18)

Growth in most areas continued throughout Jones' ministry as shown by the gains and loses. The 1959 to 1963 Statistics are in the tables of the *Minutes*.

	<u>1959</u>	<u>1963</u>	<u>Percent</u> <u>Change</u>
Churches	55	56	+2%
Membership	11,124	14,069	+25%
Baptisms	558	420	-25%
Other additions	470	434	-11%
Missions started	0	1	+100%
Revivals	96	97	+1%
Sunday Schools	55	56	+2%
Sunday School enrollment	13,234	11,258	-15%
Vacation Bible Schools	46	50	+4%
VBS enrollment	4,511	4,874	+8%
Training Unions	36	35	-3%
Training Union enrollment	2,749	2,367	-.3%
Women's Missionary Unions	42	45	+7%
WMU enrollment	2,374	2,943	+24%
Brotherhoods	30	29	-3%
Brotherhood enrollment	926	692	-25%
Music programs	14	26	+86%

Music program enrollment	759	1,269	+67%
Churches' other paid staff	40	41	+1%
Total pastors' salaries	\$ 147,026	\$ 194,315	+32%
Average pastors' salary	\$ 2,673	\$ 3,470	+30%
No. parsonages	23	41	+26%
Value church property	\$ 2,465,750	\$ 3,495,743	+42%
Total local expenditures	\$ 221,329	\$ 597,994	+148%
Total missions expenditures	\$ 55,433	\$ 82,956	+50%
Assn. missions receipts	\$ 6,345.64	\$ 11,238.27	+89%
Assn. expenditures	\$ 5,951.78	\$ 8,026.54	+35%
Assn. balance	\$ 393.86	\$ 3,212.23	+716%
Total expenditures	\$ 276,762	\$ 680,950	+149%
Percent local	80%	88%	+8%
Percent missions	20%	12%	-8%

The years 1954-1963 brought many changes. Additions and improvements to existing facilities were made. New educational and fellowship building, larger sanctuaries, complete church plants, and parsonages were built. Building or growth occurred in all phases of the church life as the number of church-related meetings multiplied quickly. Four churches were added to the Association; however, there was a gain of only three churches since Gospel Baptist, after three years, said they no longer wanted to be affiliated with the association.

The people retaining the "faith of their fathers" looked forward to working with the new Associational Missionary and his wife, C. W. Hamby, and Hazel, who were introduced at the 1963 annual meeting.



## *Chapter Ten*

### **COPING WITH CHANGES 1963-1974**

The ten years, 1963-1974 of Union Association would be affected by the changes in population and industry in the county. Three different Associational Missionaries would assume leadership.

The passage of the Civil Rights Act in 1964 by Congress would affect deeply ingrained segregation of the South. Jim Crow practices disappeared. No longer were there two water fountains in public places – one for whites, one for blacks. Schools, higher education institutions, industries, city and state governments, and businesses were required to desegregate in order to receive Federal government funds. The young generation of adults were ready for integration to take place immediately. Older, wiser adults wanted to move more slowly.

Desegregation and an influx of industry caused many Negroes who had moved North for better-paying jobs to return to the county. Plans to integrate the public schools in 1970 in Mecklenburg and Union Counties brought changes. To avoid busing of their children in Mecklenburg County and Charlotte, “white flight” to Union County began. Lower property taxes also lured people. On the Western side of the county where few Negro students were enrolled in the schools, farm fields were becoming housing developments. The sound of hammers and saws were heard constantly as builders hurried to accommodate the newcomers.

By this time, many farmers were turning to raising thousands of broilers and turkeys commercially. This necessitated several poultry processing plants, creating jobs.

Industries in the North were hunting cheaper labor that existed in the South. The Chamber of Commerce of Union County was able to attract a diverse mixture of industries that manufactured metal products, wood products, musical instruments, and other products. These industries, added to the textile and food processing plants, created jobs for local people, contributed to the economy of the county, and brought the arrival of many Northerners who moved with the industries to the “warmer” South. The people from the North were unfamiliar with Southern culture. No longer would Union County be rural. Urbanization had begun.

The United States’ entrance into the Vietnam War in 1964 would bring contracts for war needs to the Union County industries. Wingate College’s enrollment increased rapidly since young men enrolled full-time in college would be deferred from an active duty until they completed their education. This meant an increase in faculty members and building more dormitories.

These changes in the demographics of Union County would create changes in the churches and the association.

Claude Hamby, newly selected associational missionary, had been at work ten and one-half months when the association convened for its 1964 annual meeting. Hamby graciously thanked

the assembled messengers for helping him and his wife begin their work. Hamby and his wife worked as a team in promoting the cause of Christ in Union Association. He challenged the association to give itself with "complete abandon to the tremendous task before us." (1964 *Minutes*, Union Association, p. 36)

That year's budget included an item, parsonage payment for \$1,148. This was the yearly payment from 1961 to 1976 when a slight increase in the yearly payments were made until the final payment of \$188.66 was reported to have been made at the Executive Committee meeting on December 14, 1982. (1983 *Minutes*, Union Association, p. 65) The total budget was \$10,898.76. Twelve churches now had a designated percentage for associational missions. \$9,085 was given churches to local mission causes.

The worship portion at the beginning of each session in the 1964 meeting had a presentation about foreign mission work by four different Brazilian missionaries: George Cowsert, W. E. Allen, Mrs. George (Hilda) Cowsert, and J. J. Cowsert.

Dr. C. C. Warren, in his president's address to the Southern Baptist Convention in 1956, had challenged the convention to double the number of preaching stations by 1964, the 150<sup>th</sup> anniversary of Baptists sending out foreign missionaries. When he left the pastorate of a church in Tulsa, Oklahoma, the area around his church was dotted with new churches that his church had started. He and First Baptist Church of Charlotte were active in starting new churches and preaching points in Mecklenburg Association. First Baptist church had a mission a couple of blocks from the church. When asked about this, Dr. Warren replied that the people attending the mission would never attend First Baptist, but they needed the Gospel too. One of the results of Warren's challenge was an emphasis on increasing Sunday School enrollment in 1964. Only one church, Sutton Park reported on the Annual Church Letter that they had reached their goal.

Another emphasis was the Baptist Jubilee Advance with an emphasis on evangelism from 1956 to 1964 in the Southern Baptist Convention. Lewis McLean presented the Evangelism Report in 1963. He spoke at length about 1964 as the climatic year of the Jubilee Advance. He urged every church to plan revival services during the year. A revival in every Southern Baptist Church in North America was the goal. This was pointed out by McLean. Union Baptist Association planned a countywide evangelistic rally for February 9, 1964.

In 1965 Wayne Dehoney, president of the Southern Baptist Convention, called on Southern Baptists to accept its role and launch the greatest evangelistic thrust in history. (1965 *Minutes*, Union Association, p. 29) Fifty-three of the churches reported revivals that year, 23 held two revivals, one had three. Three hundred seventy-seven people made professions of faith and followed the Lord in being baptized.

Finances also were stronger. After all expenditures in the 1964-1965 year, the associational treasurer reported a balance of \$4,031.82. It had been an outstanding year for the work of God's people in "Sweet Union County." At the 1965 meeting, Hamby challenged the messengers by saying, "Will we...go forward with Christ or will it be said of Union County Baptists that we are unwilling to match our lives with the task facing us in this crucial hour?" (1965 *Minutes*, Union Association, p. 22)

In 1940's to encourage associations to call associational missionaries, the North Carolina State Baptist Convention offered up to \$1,500 per year to help pay for the salaries. Union Association began requesting this help in 1953. The amount received depended on the amount funded by the State for this purpose each year, the number of associations requesting help, and the financial needs of the association. Wanting to be financially independent, Union Association Executive Committee reduced the amount requested each year. The amount requested in 1966 for the next year was reduced to \$980. The treasurer, J. Howard Williams, reported that every church in the association had contributed to the work and paid for her minutes during 1965-66.

Young people took an active part in God's work. Beginning in the 1940's college juniors and seniors could apply to be "summer missionaries" for state, home, and foreign missions. In 1965 Dr. Budd Smith, president of Wingate College, and the college trustees thought junior college students should have these opportunities also. Thus, at the 1966 session, five Wingate College Students were introduced. They had been sent by Wingate trustees to do mission work the past summer in North Dakota. These students were David Long, Kenneth Childers, Duane Martin, Lynn Phillips, and Ann Hargroves. At the 1966 session, they were introduced by Thomas Faulkenberry, Christian Student Union Director, at the college. They shared experiences and the requests from North Dakota for prayers and money that the work might be continued. (1966 *Minutes*, Union Association, p. 22)

Ken and his wife Sarah became SBC missionaries in Senegal and Costa Rica. When they resigned, Ken served as pastor awhile and then was called to be the Director of Missions in Beulah Association in 1988, where he still serves.

David, son of Rev. Oscar Long who was pastor of Shiloh Church in 1966, completed his college and seminary education. He and wife Sue met when they were Journeyman at the same time, David in Uganda and Sue in the Bahamas. From 1978 to 1996, they were SBC missionaries in Brazil. He taught the religious education work in the seminary in Recife. Sue taught music in the international school and the seminary. When a Brazilian was ready to become the teacher of the courses David was teaching, he and Sue decided to resign from the Foreign Mission Board. They then went to Bermuda where Dave was pastor of a church. Today he is pastor of Union Church, an international interdenominational church in Monterey, Mexico.

At the 1966 meeting, Oscar Long requested that a map of the county, with the location of the churches noted, be included in the future minutes. This was done, beginning in 1968.

No new churches were started from 1963-67. Two churches changed their names when they relocated: King Street became King Memorial in 1963, and Green Memorial became Pleasant Pines in 1967.

In December 1966 at the Executive Committee meeting, Mrs. Anne Brooks moved that Mrs. Hamby be given a Christmas gift of \$50.00 in appreciation for her many long hours of labor in the office and in the churches. Motion carried. This was in addition to Hamby's Christmas gift of \$100.00.

Hamby resigned to be effective January 12, 1967. He decided to become a pastor again. He was given a two weeks' vacation before leaving.

Rapid growth would characterize Union County for some years. On the western side, near Mecklenburg County, houses in housing developments sprang up and public schools filled beyond capacity with students. The county now had a diversified industrial base rather than relying totally on textiles. As always, this kind of growth impacted the churches.

In the Executive Committee meeting on April 6, 1967, the Committee to select a new field worker recommended that \$1,500 be set aside in the 1966-67 associational budget to employ a part-time secretary. The amount spent could not exceed this amount. A motion to this effect carried.

Arch Cree took up work, as Associational Missionary on June 1, 1967. In his first year of work, he personally appeared in three-fourths of the 56 churches. He provided a list of 62 events he had attended. By 1968 membership was 12,380, and total Sunday School enrollment rose to 10,861. Totals for Woman's Missionary Union surged to 2,469 with 45 churches having mission organizations for adults, young people, children, and preschoolers.

In the 1967 session, a Proposed Constitution and Bylaws were presented for the association's approval. After several amendments were passed, the messengers voted to table the vote on the Constitution and Bylaws until the next year. Some questions had been raised about parts of the document. An amendment presented at the 1968 meeting was passed. Then, the Constitution and Bylaws were approved as amended. (1967 Minutes, Union Association, pp. 24, 27; 1968 Minutes, Union Association, pp. 24-25)

Arch Cree reported to the 114<sup>th</sup> annual session in 1968 at First Baptist of Monroe, that he had established a calendar of activities and an associational newsletter to keep the people informed. He challenged the messengers to "share with one another throughout the coming year, those services and experiences which build stronger Christians and churches through an effective Associational Missions Program." (1968 *Minutes*, Union Baptist Association, p. 40)

At the 1968 session, Dr. Henry E. Walden, Superintendent of Missions for the Robeson Association spoke on "Witnessing through Associational Missions." He said:

The Association exists, not for itself, but to serve the churches, and to help them do together what they could not do separately. The Associational Missionary strives to hold up the hands of the pastors and to work closely with all departments of work. (1968 *Minutes*, Union Association, p. 22)

Price's Chapel changed her name to Providence when they relocated on Highway 16.

Cree planned a gathering for families during the 1968 Week of Prayer for Foreign Missions when Mr. and Mrs. Henry Stough conducted a study of Southern Baptist mission work in Africa.



An overflow crowd attended the study at First Baptist Church, Monroe. The message and the fellowship of a family night was a pleasant experience for those who attended. In 1969 the Foreign Missions Family Night was held in three different locations. The Foreign Mission Study books were studied.

During 1969 the parking lot at the parsonage was completed, a new roof was built over the office entrance, and the following office equipment was purchased: filing cabinet, I. B. M. typewriter, address machine, and a visual aids screen. A new mimeograph machine and folding machine had been purchased earlier. McEwen Funeral Home donated 12 folding chairs for the office.

It was announced during the 1969 session that Cree would resign as Associational Missionary effective December 31, 1969. Words of appreciation and commendation were spoken on behalf of Cree's work. He was given a monetary gift.

Cree emphasized knowledge of missions through mission study and getting to know Southern Baptist missionaries during his tenure in the association. It was his belief that the more you knew about missions the more you would contribute to the offerings and the Cooperative Program. A person would also be more interested in witnessing and being involved in mission ministries. Gains were shown from 1967 to 1969 in total membership, baptisms, total local expenditures, and total mission expenditures.

During the interim when there was no associational missionary, the Executive Committee voted in December 1969 to move the visual aids materials and mailing equipment to First Baptist Church of Monroe. Joe Larrimore, pastor, and Robert Taylor, moderator, assumed extra responsibilities for seeing that the necessary office work was done during the interim.

Aaron Tyner was the seventh Associational Missionary chosen for Union Baptist Association. He began his work on February 9, 1970. His wife Hazel, a native of Montana, served as the association secretary, which was now a paid position. The three Tyner daughters added merriment to the parsonage. Tyner was a native of Hartsville, South Carolina. He graduated from Wingate Junior College, Furman University, and Golden Gate Baptist Theological Seminary. His pastorates included churches in California and North Carolina. He came to Union Association from the Holly Hill section of South Carolina where he was serving as Associational Missionary. In his 1970 report as associational historian, John A. Bivens wrote, "Let us uphold Mr. Tyner in every way we can in our prayers, in cooperation and in the support of our Associational Missions program as together we go forward in the Kingdom's work." (1970 *Minutes*, Union Association, p. 62)

At the December 1969 meeting, the Executive Committee voted to pay moving expenses of the missionary to Union County. At the January 1970 called meeting, the Finance Committee recommended that the Association pay \$27.00 per month for hospitalization insurance for the missionary and to raise Convention expenses from \$300 to \$350. Motion to accept recommendation carried. Motion to replace entrance posts at parsonage was seconded and so ordered. (1970 *Minutes*, Union Association, p. 35) The Trustees announced that painting the missionary's home and purchasing a new stove would be done immediately. These items were voted on at the 1970 Annual Meeting. In 1972 the parsonage was reroofed.

In 1971 the trustees purchased insurance on the office equipment and appliances in the home, purchased liability insurance on the premises of the missionary home and office, and increased the fire insurance on the home. (1971 *Minutes*, Union Association, p. 52)

The Executive Committee voted that \$100.00 per year be designated for the Associational Missionary and his wife to entertain at lunch new pastors and their wives soon after they arrived on their field of service. (1973 *Minutes*, Union Association, p. 31)

At the 1972 Annual Meeting, Rev. Roy Yow said that when he entered the ministry an older pastor said to him, "people won't remember what you said in your sermons, but they will remember if you loved them and how you related to them." In closing his annual message, Rev. Yow told the audience "that it is our responsibility to live like Christ – our privilege and duty to help others come to know Christ and to find their place in His Kingdom." (1972 *Minutes*, Union Association, p. 52)

Something new in the 1972 meeting, at least different to the association, was a two-person sermon on Christian Morality presented by Carroll Johnson, pastor of Marshville Church, and Bill Dyches of South Carolina.

Dr. Baker James Cauthen, Executive Secretary of the Southern Baptist Foreign Mission Board, spoke at the 1972 evening session. He challenged those present to see that all the world might hear the good news of the Gospel. During his years as Associational Missionary, Tyner brought state and Southern Baptist Convention leadership to speak so that the people could get to know them and understand more about the denomination's work.

In 1970 the Baptist Sunday School Board, SBC Woman's Missionary Union, and SBC Brotherhood made changes in their programs and periodicals. To many of the people in the churches these changes were confusing. Enrollment in these programs in the churches often declined. One of Tyner's first tasks was to interpret these changes to the people so that they would understand the new program plans and which periodicals to use.

Tyner brought new ideas and strategies to be used by the churches and the association to reach the people for Christ. The use of visual aids by churches was promoted. Filmstrips, a movie projector, a filmstrip projector, and a visual aids screen were purchased by the Association. They were housed in the association office and could be borrowed for use by churches. (1972 *Minutes*, Union Association, p. 35)

Upon recommendation of the Prison Ministry, the association approved a Chaplaincy Ministry that Tyner felt had marvelous potential. At the North Carolina Department of Correction Prison in Monroe, Rev. J. F. Cunningham, the first chaplain, had ministers from various denominations lead the services because of prison officials' policies and requirements of North Carolina Prisons. The association Prison Committee worked with the Union County Ministerial Alliance in this work. In 1971 the chaplain assisted with the ministry at the Monroe Prison. He was also involved in programs carried on for the Union County Council on Aging. He was surveying the county to find where the elderly were located and their needs. He would then contact churches



about meeting these needs. The prison Committee is not mentioned in the *Minutes* from 1973 to 1975. It was activated again in 1976.

Some dissention in the churches and association led the Associational Council to make this recommendation to the Executive Committee at the March 14, 1972, meeting:

That the Association establishes a standing committee to be composed of three pastors and three laymen to suggest and advise when internal problems arise and outside help is needed. This committee will aid the church in the following three areas: 1. Pastor-People Relationships, 2. Pastor-Deacons Relationships, 3. Deacon-People Relationships. It is to be clearly understood that the committee will not intervene in the internal affairs of the church, but will be available to assist the church upon request of the church and by vote of approval of the church.  
(1972 *Minutes*, Union Association, pp. 27-28)

Appointed to the committee were the following men: Rev. C. H. Arrowood, Rev. Brady Connell, Rev. Lewis McLean, Glenn Price, Tom Rushing, and Bobby Griffin. At the 1971 Annual Meeting, Tom Rushing spoke on "Pastor-People Relationships." He said, "The Pastor and people need to be able 'to reason together' " and reach an understanding of the many problems which confront them today. Another need is to let people know what we are to do. Our purpose is to make Christ known...our motive and purpose must fulfill the needs of our young people, our middle aged and our older people." (1972 *Minutes*, Union Association, pp. 31-32)

Oakland, Clearview, Trinity, and Palm Tree came into the Association. Palm Tree was first mentioned in the 1971 minutes with Bill High as pastor when the church was approved. The "record of the church" is a report made by Marvin Crump at the December 1972 Executive Committee Meeting. No information about the location of the church or what happened to it are known to the writer.

Tyner's last major contribution to the association was to instigate the separation of the missionary home and associational office. A motion came to the Executive Committee at the December 1972 meeting. The proposal asked for a committee to study the possibility of separating the missionary home and the associational office. (Woodson, p. 4) In the May 1973 Executive Committee Meeting, the Finance Committee recommended the following:

1. That we establish a savings account in the name of Union Baptist Association for the sole purpose of planning toward the time we can have a new Associational office.
2. That we begin this savings account by giving our

Associational Treasurer Mrs. John G. Hargett, Jr., permission to deposit all the monies now accumulated beyond \$2,000.00.

3. That we instruct our Associational treasurer to maintain not more than \$2,000.00 as a working balance by the Associational treasury.
  4. That we give our Associational Treasurer permission to transfer all monies beyond \$2,000.00 each month to this savings account.
  5. That we allow our Associational Treasurer to set up this savings account as soon as possible.
- Recommendation was adopted.  
(1973 *Minutes*, Union Association, p. 31)

Mrs. Hargett had the account set up the next day after the meeting. By 1984 the office had been built and paid for. It was a most important step forward.

Tyner resigned effective October 12, 1973. A love gift of \$261.91 was presented to the Tyners at the 1973 Annual Meeting. In his final report to the Association, Tyner listed seven concerns he had about the association and the churches:

1. Churches with no Sunday Evening Service.
  2. Churches that have no Church Training Program.
  3. Introverted isolationism in many churches.
  4. Introverted isolationism can only result in the failure of the church.
  5. Churches that fail to support mission programs through the Cooperative Program.
  6. Lack of interest in churches with no Baptist Men group or R. A. Chapters.
  7. Inadequate support of the pastors.
- (1973 *Minutes*, Union Association, pp. 40-41)

Again, note the continuing growth of Union Association:

Number of churches:	60
Number of Baptisms:	615
Number of members:	17,081
Gifts to local expenses & missions:	\$1,646,589
Gifts to World Missions:	\$204,832

(1973 *Minutes*, Union Association, Tables A, G, and H)

The office of Associational Missionary began in 1946 in Union Baptist Association. In the next 24 years, that leadership changed seven times.

During the years 1968-1973, the main emphasis of the three missionaries were the following:

Hamby – Challenged association to move forward in reaching people with the Gospel.

- Cree - Provided opportunities for the people to become knowledgeable about Southern Baptist missions and missionaries
- Tyner - Motivated people to be involved in mission ministries and to increase financial support of the association's work.

Coping with the changes as the county became urbanized challenged both the association and the churches to rethink their strategies for reaching people. Making changes was not always easy for many churches. But seeking to be faithful to the tasks of involvement, providing Bible study, supporting colleges and universities, training in discipleship, and giving financially motivated the churches and the association to cope with the frustrations industrialization and the Civil Rights Act brought. Strong lay leaders in the churches who were faithful to the Lord's work helped the association move forward in a time of growth in the midst of rapid changes.

## **Chapter Eleven**

### **OFFICE BUILDING – A REALITY 1974-1992**

With the selection of Ellis L. Marks, a pastor in Kershaw, South Carolina, as Superintendent of Missions, the short tenures of associational leadership changed. He served 12 years. After eight months, he had a new title "Director of Missions." That title more appropriately described what the association expected. This was the title that the North Carolina Superintendents of Missions decided to use when they had their annual meeting in August. It would bring more stability to the position. Other executive officers would make long-range plans. There were now plans for a central office in the near future. All these facts pointed toward a new day of growth. Local and world challenges could now be dealt with in a more effective manner.

Marks began his work as Director of Missions on February 12, 1974. He already had played an active role in Union Association. While pastor of Benton's Cross Roads, he held key leadership positions. He served as acting moderator during the 1968 annual meeting since the vice moderator had become moderator when Frank Crumpler left the association. At the 1968 annual meeting, Marks was elected moderator. Thus, he was familiar with the needs and challenges of Union County. In addition his helpmate, Myrtle Green Marks, was a native of Union County, having grown up in the Antioch Church community. This family connection gave him a good understanding of the people of the county and the association's churches. The Marks had four grown children when he came as Director of Missions.

Marks had a family and was working in Richmond County when he felt the call to preach. While pastoring churches, he graduated from Wingate Junior College and Southeastern Baptist Theological Seminary. For 25 years he was pastor of churches in North Carolina and one in South Carolina. He struggled with the decision to leave the pastoral ministry. But he said, "I wanted to be open to the leadership of the Holy Spirit." (Woodson p. 5)

A special meeting of the Executive Committee considered a "Working Agreement of the Associational Missionary" on October 16, 1973. Five facets of his work and relationship to the people, churches, and association lay leadership were delineated. A copy of this Agreement can be found on pages 31-32 in the 1973-1974 *Minutes of Union Baptist Association, North Carolina*. This job description was adhered to by Ellis Marks because he believed in working within the limits set by the Association. The following areas of the work were included:

1. Planning and Coordinating
2. Promotion and Education
3. Service Ministry
4. Working Policies
5. Personal Policies

The two policies under section 5 have been used by each Director of Missions since 1973. They are listed below since they help people understand why the Director of Missions responded the way he did when there were conflicts within a church.

1. The Director of Missions shall not moderate any church conference when the church is divided or may be divided as a result of said conference.
2. The Director of Missions will hold no conferences with church groups that seek the ouster of the pastor unless the pastor is present or informed of the conference.

These two policies have protected the Director of Missions from becoming embroiled in church conflicts, failing to show respect for church autonomy, and being accused of partiality.

At the outset, Marks faced a serious problem. Union Baptist Association was broke. He called a meeting of ministers and laymen and laid the problem before them. Each church agreed to contribute. That meeting turned the corner and the association now could go forward. John A. Bivens, an active Wingate Church layman, spent many hours appealing to the churches to support associational work, especially at the time of financial need. He had been thoroughly imbued with a love for the association by his father, Joseph W. Bivens, who had been a leader in the association. The people in the churches respected and loved John A. Bivens. Thus, they listened to him and heeded his pleas.

What was happening in Union County and the United States that affected the work of the association and its churches? After the conclusion of the Vietnam War, the country enjoyed peace and prosperity that was not based on the production of war needs. The country experienced a time of productivity and economic growth in peacetime. Jobs were available for people, many new material items were available, and interest rates on savings and investments would rise rapidly after 1973. Television exposed people to the world as well as letting them hear top preachers of the country and the music in their churches. Billy Graham was busy holding revivals and filling speaking engagements.

All of these would affect Union County. The county also was coping with integration, neighbors who were from the North who had moved to the county when their company established a factory, mill, or plant here, population increases, and more vocal people who expressed what they wanted. School students were told they were the smartest generation that America had ever produced. One wise professor at Temple University in Philadelphia said, "The current young generation is no more intelligent than previous generations, they are just more vocal and have been exposed to more things by the television."

Prosperity led people to want larger homes, better furnishings, and larger cars, to travel, and to eat out. People thought prosperity would last.

The church was having less influence on the lives of people. With more money people became involved in activities outside the church, in school sports, and traveling.



When the committee visited Marks in view of a call to be Superintendent of Missions, they told him the biggest need of the association was training. By the time he arrived, he found another big task, building an association office building. A third need, if the others were to be accomplished, was to build unity and fellowship among the pastors and churches.

To build unity and fellowship, Marks started visiting churches during a church service. It was his goal to visit at least once in every church each year. In his report to the association in October, he wrote:

Any one of our churches functions independently in much of her work and accomplishes much and lasting good. However, I feel we need each other and that together we can do many things that we cannot do alone and thereby accomplish much more as we work together. We are laborers together with God. We need every one of the churches in our association praying for us and working with us in the work of our association.  
(1974 *Minutes*, Union Association, p. 67)

Marks worked hard to get pastors to attend the Pastor's Conference and the Pastor's Prayer Breakfast each month. Often he would offer to go get a new pastor and bring him to the next pastor's meeting. By 1977 he wrote: "A great spirit of unity and cooperation, and fellowship prevails amongst our pastors, people, associational officers, and committees. We give to God the glory and praise for all that has been accomplished. (1977 *Minutes*, Union Association, p. 43)

While building unity, Marks also needed to start work with the association on construction of an office building. Most of the information about the building is taken from the Union Baptist Association Annual Meeting and Executive Committee minutes.

December 9, 1975 – Executive Committee approved the recommendation of the Finance Committee that three CD's for the amounts of \$2,000, \$3,000, \$5,000 be purchased on a four-year plan at 7 ¼ per cent interest. (1976 *Minutes*, p. 53)

December 7, 1976, Executive Committee Meeting. Associational Council recommended that the Committee do whatever is necessary to investigate and evaluate land purchase and report back to the Council with a recommendation concerning development of future office space. Recommendation carried. (1977 *Minutes*, p. 48)

October 25, 1977, Annual Meeting. Clayton Purser, Chairman of the Association Lot Purchase Committee presented a recommendation from the Executive Committee and the Lot Committee that the Association purchase 1½ acre lot on Tomberlin Avenue at Quarry Road across from Lee Park Church from Rev. C. W. Teague for \$5,300. An additional cost of approximately \$400 for street improvement, legal work, etc. would be needed. An amendment to the recommendation stated that the Associational Treasurer to be authorized to pay from the Building Fund all



expenses for acquiring the lot. Amendment and recommendation were approved. (1977 *Minutes*, p. 17)

December 6, 1977, Executive Committee Meeting. An additional \$1,980 needed to be deposited with the City to pay for extension of water and sewer lines to the lot when constructed. This was needed because of the City's requirement in order to secure a deed. This cost was not known at the time of the October Annual Meeting. The committee voted to pay the amount. (1978 *Minutes*, p. 42)

March 7, 1978, Executive Committee Meeting. Accepted the Associational Council's recommendation that the Building Planning Committee members be Lex Funderburk, chairman, Bill Wellmon, Gerald Lanier, Rev. Willie Holler, and Mrs. Lex Funderburk, with the Moderator and Director of Missions to be ex officio members. The committee was to secure information, investigate all possibilities, and make recommendations to the Executive Committee.

Also, it was stated that the Associational Council had appointed the following to a Committee to promote giving to the Building Fund during the Association Missions Week in May: Lewis McLean, Chairman of the Finance Committee, John Wood, Ellis Marks, and C. H. Arrowood. This Committee suggested that churches contribute \$1.00 per resident member during May. (1978 *Minutes*, pp. 43-44)

The Building Planning Committee visited a number of associational office buildings. The plans for the new one-story building in Yadkinville, North Carolina, suited the needs of Union Association. The terrain of the lot made it possible to plan a building with a ground floor under the main floor, doubling the floor space. The ground floor could be entered at the rear of the building without any steps.

Rev. Willie Holler, a member of the Building Planning Committee, was an architect. He drew the plans for the building, modifying the Yadkin Association building plans to meet the needs of Union Association. He donated his time. When the plans were ready to be submitted to the contractors, he said that ethically, as an architect, his work was finished because he would have to be paid by the association to work with the contractors. He wanted all his work to be without compensation

October 23, 1978, Annual Meeting. Lex Funderburk reported that one bid for the building had not been received. He requested that a special meeting be held in about thirty days to consider the bids. Companies that had submitted bids would be permitted to refigure their bids and other bids would be accepted. Vote for request was unanimous. The Moderator and Vice Moderator set the date for the special meeting as November 28, 1978, at Oakland Church. (1978 *Minutes*, p. 20)

November 28, 1978, special called meeting of the Association. Moderator John Wood said meeting was to deal with proposed plans for building and the bid that had been presented in the notification of the meeting. Drawings of the proposed building were shown by projector. A period of questions and answers followed the presentation. Lex Funderburk stated that seven

bids had been received. The lowest bid of \$103, 446.76 came from Melvin Mullis, contractor. Question was raised about financing the building. Lex Funderburk reported that the committee had talked to American Bank and Trust Company. A loan of \$100,000 or more could be obtained for 9  $\frac{3}{4}$ % interest for five years. The loan would be set up as a ten-year loan with no change in interest rate for five years. Money could be obtained as needed. After much discussion about repaying the money, Joe Larrimore made a motion that the Finance Committee be authorized to borrow up to \$110,000 for building the office building. The Trustees were given the necessary authorization to draw up the papers so that the Associational parsonage could have a second mortgage on it. (1979 *Minutes*, p. 23-24)

June 5, 1979, Executive Committee Meeting. A committee is to be appointed by the Associational Council to investigate the furniture needs of the building and to secure quotations. (1979 *Minutes*, p. 47)

October 30, 1979, Annual Meeting. Approved purchase of furnishings for new building at cost of \$6,500. (1979 *Minutes*, p. 26) The Associational W. M. U. purchased the furniture for the Director of Missions office and an overhead projector for the association. Raeford Lee, a cabinet maker, made and gave the kitchen cabinets. Mrs. Ollie Howell made all the drapes and sheer curtains for the associational building free of charge. The bulletin board in the reception area was donated by Marian Hume. There were many other gifts too numerous to mention.

December 11, 1979, Executive Committee Meeting. The building would be ready to occupy the first part of January. (1980 *Minutes*, p. 41)

January 27, 1980, Dedication and Open House at the building. (1980 *Minutes*, p. 41)  
Associational W. M. U. furnished and served the refreshments.

March 11, 1980, Executive Committee Meeting. First Executive Committee Meeting held in the Associational Building. Lex Funderburk announced that about \$8,000 had been received in contributions. He also announced that a dinner at the Association Building at a later date and financed by him would be given for all who had contributed \$100 or more. (1980 *Minutes*, p. 43)

June 3, 1980, Executive Committee Meeting. Lex Funderburk reported that about \$2, 800 was contributed at the Appreciation Night dinner. With some other gifts a total of \$12,100 had been received to date. (1980 *Minutes*, p. 43)

October 30, 1984, Annual Meeting, Morning Session. Joyful note burning service on Tuesday night of Annual Meeting to burn note of indebtedness on associational building. (1984 *Minutes*, p. 24) Eight years after the initial decision to build, the debt was paid.

The building, centrally located in the Association is constantly in use. A large basement area with a kitchen provides space for meetings of associational and church groups. The main floor has an office for the Director of Missions, office space for the administrative assistant and secretary, a work room with storage space for office supplies, a small office for a staff member, a media library resource center which is also a small meeting room, and a reception area.

Part-time secretarial help was needed in the association office. Mr. Marks could type so he took care of much of the letter writing, filling out forms, etc. Secretarial help was needed each month to type the stencils for the newsletter. Also, help was needed for typing the Book of Reports and other materials for the Annual Meeting and handouts at training meetings. The organization directors usually prepared their duplicated materials for training meetings. Mr. Marks was usually able to secure someone who would work, as a paid employee, several days each month.

Mrs. Marks worked with her husband in all phases of the work. In addition, she promoted mission study and taught mission studies for a number of churches each year. She often operated the mimeograph machine, the folding machine, and the addressograph. Whenever needed, she helped in the office when the office was in the parsonage. She was paid for her clerical work at a stated hourly rate. Even after a part-time secretary was employed at the office building, she helped with extra mailings, getting the newsletters ready to mail, and getting ready for the Annual Meeting. When the office building had no custodian, she cleaned it.

In 1980 after moving into the office building, the need for a receptionist soon became apparent. When this need was made known, women from various churches volunteered to help. Besides greeting people who came to the building and answering the phone, some of the ladies helped with mailings and other secretarial work.

George Gouge expressed his opinion that a secretary needed to be hired for the Associational Office at the June 3, 1980, Executive Committee meeting. He made a motion that the Associational Council give consideration to the matter. (1980 *Minutes*, Union Association, p. 44) At the next meeting it was suggested that the office continue with volunteers until December while the needs of the churches to use the building were studied. The Council reported that there had been no response to a questionnaire sent out; hence, the conclusion that there was no need for a secretary now.

Nothing was in the budget to pay a secretary except the amount for a typist for several days each month. Mr. Marks suggested the secretary serve as clerk and treasurer also. The \$600 being paid them each year could be applied to a secretary's salary. At the June 1981 Executive Committee meeting, the Associational Council requested "approval of employing a secretary for the associational office for 25 hours per week plus an additional amount of time at the end of the year, [sic] for preparation of annuals." (1981 *Minutes*, Union Association, pp. 48-49)

Margaret K. "Peggy" Baker started working on March 1, 1981. It was soon evident that she was having difficulty keeping up with the treasurer's work. Buford Griffin began serving as Treasurer October 1, 1981. Mrs. Baker prepared the deposits and wrote the checks. Mr. Griffin made the deposits, kept the Treasurer's Ledger, and prepared the monthly reports. Mrs. Baker resigned effective March 31, 1982.

The Associational Council reported at the June 1982 meeting that a committee composed of Robert Howard, Jon Crain, Ben Walters, Marian Hume, and George Gouge had been appointed to hire a secretary. This committee was asked by Mr. Marks to meet with him and write a job description for the Union Baptist Association Secretary whose work would include being

secretary, receptionist, and associational clerk. The Job Description is found on pages 51-52 in the 1982 *Minutes*.

On September 9, 1982, Mildred Tucker was hired as secretary to begin September 29, 1982. She was a member of Hopewell Church and was serving as the Church Clerk. She was familiar with Baptist work.

Mrs. Tucker graciously, competently, and efficiently worked in the office until June 1, 1990. To her, it would be much less frustrating to help on their farm than to learn to use that "machine" called a computer. She said that she knew it was time to leave the office when the Baptist State Convention wanted the Association's annual report sent to them on a computer disk.

Another minor change came in 1980. For the first time, Union Association did not need to receive financial aid from the North Carolina State Baptist Convention to help with the Director of Mission's salary. Giving from local churches was adequate to cover the director's salary, to provide for secretarial help, and to support mission work within the association.

Being informed about Southern Baptist Mission work, supporting this work, and being involved in mission ministries were emphasized by Marks. Knowledge of missions was presented through mission studies in the churches, articles in the newsletter, missionaries to speak at the Annual Meetings, and two World Mission Conferences. The World Mission Conferences held in 1976 is the first one for the Association mentioned in any of the minutes. A second World Missions Conference was held in 1981. Support of missions through prayer and giving was emphasized in the newsletters and associational meetings. From 1973 to 1986, the amount given for missions increased greatly.

#### MISSIONS GIFTS AND EXPENDITURES

<u>Type of Missions</u>	<u>1973</u>	<u>1986</u>	<u>Percent of Gain</u>
Associational Gifts	17,346.0	61,610.0	251.1%
Designated State Missions Gifts	4,218.0	36,617.0	768.8%
Designated SBC Home Missions & Annie Armstrong Off. Gifts	11,496.0	73,397.0	538.4%
Designated SBC Foreign Missions & Lottie Moon Off. Gifts	37,001.0	146,800.0	296.7%
Cooperative Program Gifts	92,422.0	357,822.0	287.2%
BSC Agencies & Institutions Gifts	42,150.0	109,300.0	159.3%

Other Missions			
Expenditures	112,410.0	438,374.0	290.0%
Total Missions			
Expenditures without			
Other Missions	704,832.0	803,728.0	14.0%
Total Missions			
Expenditures without			
Other Missions	817,242.0	1,242,097.0	152.0%

Two other evidences of the emphasis on missions were the number of individual and church groups who went on mission trips and the number who became career and short-term missionaries.

The number of individuals and churches going to another country or to a new state convention areas in the United States for preaching, Vacation Bible Schools, construction work, and mission work increased steadily.

- 1974 – Rev. Glenn Gaffney to Regina, Saskatchewan, Canada, for three months to plant a Baptist Church there.
- 1975-76 – Several families from Oakland Church to Regina to help with Vacation Bible School.
- 1978 – Mrs. Anne H. McConnell, Wingate Church, to Lebanon to teach English. She completed only one year of her two-year appointment because of political conditions there.
- 1979 – Rev. Kenneth Lida and wife, Ann, Benton Heights Church, sent by church to Vermont and Michigan for mission work.
- 1980 – Fifteen men, Hermon Church, to Venezuela for two weeks to make repairs on missionary residences.
- 1980 – Jerry and Carol Sutton, Oakland Church, to Mexico on a mission trip.
- 1981 – Men, Midway Church, to West Virginia to help build a church building.
- 1981 – Twenty-nine adults and one baby, Ausitn Grove Church, to Calvary Baptist Church, Chapmanville/Logan, West Virginia, to assist in construction of an educational building.
- 1982 – Baptist Men, Austin Grove Church, to Nutter's Fort, West Virginia, to help in construction of Freedom Baptist Church.
- 1983 – Rev. David Wilson, Mount Harmony Church, to Korea on a 10-day preaching tour.
- 1984 – Sixteen people, West Monroe Church, to Philippines on a mission trip.
- 1984 – Group, Austin Grove Church, to West Virginia to do construction work on a church.



- 1984(5) – David and Verna Funderburk, Mt. Pleasant Church, to West Africa for a month to operate dirt-moving machines for construction jobs such as building a bridge over a large river.
- 1984(5) – Dr. Charles And Fran Hoover III, First Baptist Church Monroe, three months in medical missions, overseas.
- 1985 – Michael Eldridge, a youth, Mill Creek Church, six weeks to Peru to work with the missionaries.
- 1985 – Trinity Church sponsored pastor's trip to Quito, Ecuador, for Partnership Evangelism.

Other groups and individuals from churches went on mission trips also. However, their church clerks did not mention the trip on the Annual Church Letters.

The Hermon Church trip to Venezuela was the first group to go to a country outside of North America for construction work.

When a hurricane swept across part of Jamaica leaving much destruction to buildings and homes, the Foreign Mission Board requested construction crews go from the United States to help rebuild and repair Baptist churches, the Baptist camp, and homes. Churches were asked to take their own tools. After learning of the requests, Rev. Willie Holler felt Hermon Church should be involved in this disaster aid. On Sunday Morning, he presented the need to the church, suggested a crew of men go, and the church postpone starting their new sanctuary and give \$12,000 of the building fund for building supplies. The church voted to go and to donate the money. T. C. Carter, Bryce McCain, and James Steele Helms volunteered immediately and began enlisting others to go. Financial help was provided for those who needed it.

By the time the Foreign Mission Board, was ready to process Hermon's application papers to go, enough crews had already been assigned to Jamaica. The Board asked the Hermon men if they would be willing to go to Venezuela to make repairs on missionary homes. Money for the supplies had already been donated.

Fifteen men from the church went with their tools. A Southern Baptist missionary met them at the airport in Caracas. They were late arriving so the taxi had been dismissed. The missionary called the taxi office. The cabs were soon there, but when determining how many taxis they would need, the missionary had not considered the bulk of the duffel bags of tools and the bedrolls along with the suitcases. More taxis were requested. Finally, the men and the luggage were packed into the cabs, trunks, and on top. They went to a complex of buildings on the edge of the city owned by the Foreign Mission Board. Some of the buildings in the complex were an elementary boarding school, dormitories, a church, apartment buildings for teachers and employees to live in, an apartment building for missionary residences, and the missionary office for that region of Venezuela.

After some rest, the men met with the missionary in charge of the work in that area. He provided some orientation to the city, to the people, and to their culture. Then the men were told about the repairs that needed to be made. Teams of two men were formed with a few teams of three. In



addition to the work to be done at the missionary complex, and other places in Caracas, missionary residences in Valensia and Las Cancis needed repairs. The crews went to work to get as much done in the two weeks as possible. Repairing an empty apartment in the missionary apartment building in Caracas presented the crew a real challenge. It needed a complete renovation. A leaky roof had caused large pieces of plaster to fall from the ceiling and a wall in the living room. The first task was to repair the roof to stop the leak. Then the team went to work on the renovations on the inside. The next missionary family, arriving while the men were working, lived in temporary housing until the Hermon men left. They moved into a redesigned apartment that was more spacious, had closets in the bedrooms, nice kitchen cabinets, a dining space in the kitchen, fresh paint, new floor coverings, and a bright, shiny look. The apartment now had the appearance of a modern American apartment rather than an old, Spanish style one.

Soon after the men started working, the missionaries mentioned that there had been no water at the Baptist Camp for three years. One of the team members from Hermon Church was a well driller. He had taken tools and pump parts with him just in case a water supply might need repair work. He left his construction work and went to the camp. In two days, the pump was pulled, the leathers replaced, the broken parts were replaced or repaired, the pump replaced in the well, and water was flowing. Now camp could be held at this site again. He returned to construction work.

On the weekend, the missionaries took the men to the Missionary House at the beach. This house was used for R and R by the missionaries. Needed repairs were made to the house, a picnic meal was enjoyed, and the men spent Sunday afternoon on the beach. For most of the men, it was the first time to view the Pacific Ocean.

Tired, but excited about their first overseas trip, the men returned to North Carolina, their families, and jobs. The church could proceed with its plan to build a new sanctuary since they still had the \$12,000 they had voted to donate. In March 1980, the church broke ground for a new sanctuary. They worshipped in their beautiful new sanctuary before Christmas.

The men and women of Hermon are ready to go anytime there is a call for help and have made numerous trips to Brazil for construction and mission trips. 2004 will be the twelfth year that Brenda Carter has gone to Brazil. Her charming excitement about the results of the trips has stimulated others to go also. It may be an ice storm, tornado damage, hurricane devastation, or floods when the call comes for help. The people at Hermon stay ready to GO.

More people were appointed as career and short-term missionaries from 1974-1986 than in any twelve-year period in the history of the Association.

#### Foreign Mission Board Missionaries

Charles and Brenda Little Gardner, 1974, Taiwan, Hamilton Cross Roads Church, her early childhood church.

David and Sue Long, 1978, to Brazil, Shiloh, where his father, Rev. Oscar Long, was pastor during David's youth.

Kenneth and Sylvia Wellmon, 1978, Leeward Islands, members at Sardis Church when appointed.

Ollie and Julia Yost, 1980(1), Philippines, Association Music Director while on the Wingate College Music Faculty. Julia went back to the Philippines after Ollie's death in 1984 and worked in the Southern Baptist Public Health Ministry.

Miss Sheralyn Wilson, 1982, Journeyman in Pusan, Korea. Mount Harmony Church

Kenneth D. Helms, Jr. and wife, 1984, Spain, pastor, Euto Church.

Dennis and Debbie Connell, 1985, Japan, his parents, natives of Union County, his father was pastor of Midway and Waxhaw Churches.

J. Guy and Elena Coswert Key, 1985, Brazil, both missionary "kids" in Brazil, she attended Wingate College, family furloughed in Wingate where Aunt Helen Coswert was on faculty at Wingate College and the J. J. Cowserts, her grandparents, retired after about 40 years in Brazil. Elena is a relative of William B. Bagby, one of the first Southern Baptist missionaries to Brazil.

James "Buzz" and Wanda Parks, 1985, Chile, he was Associational Sunday School Director and pastor at Ebenezer Church. She was Associational Mission Friends Director.

David and Janice Smith, 1985, Ecuador, he was Campus Minister, Wingate College, and then pastor at First Baptist Wadesboro.

Gary and Becky Chaney Threatt, 1985, Botswana, his home church Hamilton Cross Roads Church. Becky was a missionary "kid," lived in Eastern Africa in childhood.

#### Home Mission Board Missionary

Miss Jennie Downs, late 1970's, Friendship House in New Orleans, Ebenezer Church.

Two changes in the Constitution and ByLaws were made at the 1975 Annual Meeting. First, the five-year limit for the clerk to serve was removed. Second, the General Board member was to be a member of the Associational Council.

After not receiving aid from the Baptist State Convention for several years, the Association requested \$2,000 in 1978 when the State Convention began to encourage associations to have offices by establishing a Building Aid Fund. The last money was received in 1984 after the Associational Office Building debt was paid.

The Baptist State Convention celebrated its 150<sup>th</sup> anniversary in 1979. Each association was asked to design and make a 3-foot by 5 ½ foot flag to be carried in the parade of flags at the convention meeting in November. Mr. Marks asked Marian Hume to design and make the flag for Union County. After much thought, the design was drawn. She asked the officers of the

Associational Council and Mr. Marks to meet with her to approve the design and to suggest changes. They approved the design and were asked to choose the colors to be used. The officers choose a yellow flag with the design and association name in various colors. By the time of the Associational Annual Meeting in October, one side was completed. The sewing was done mostly by hand. During the next ten days, the design was repeated on the reverse side. The night before the State Convention was to meet in November, Dr. Hume called Mr. Marks and said, "I'll bring the flag to your house on my way to school early in the morning." Mr. Marks was watching for her, coming to the car to get the flag. He was given a box with the neatly pressed flag wrapped in tissue paper inside. Mr. Marks proudly carried the flag in the convention's sesquicentennial parade of flags. In 2004 the flag is again being carried in the quarterly and annual meetings as part of the association's sesquicentennial celebration parade of flags from the churches. "GO YE" is embroidered on a page of the open Bible. This is still the mission of the association. Each Christian is to share the Good News.

What was happening in the churches? While busy with associational concerns, Marks worked with the churches on training. He was an ardent believer that people should be trained to do God's work more effectively and efficiently. He set the example by taking advantage of all the training conferences and seminars he could attend. Often he invited pastors, lay associational and church leadership to attend with him. He urged associational officers to attend the State Convention Key Leadership Conferences each May. The Sunday School, Church Training, Brotherhood, Woman's Missionary Union organizations and the Music Program associational officers taught church leadership study courses and provided leadership-training meetings. These training meetings were held in associational meetings and in the local churches. Training was provided for pastors and church officers in association-wide classes. Mr. Marks often taught study courses and led conferences himself. The people were eager to learn how to improve their service in the churches. All of the training offered resulted in more training and meetings in the local churches as they began to meet to plan their work. Instead of going to church on Sunday and perhaps Wednesday night only, they now found they were there other nights of the week, training and/or planning. Other denominations wondered how Baptists could devote so much time going to the church. All of the training and planning resulted in churches calling better trained pastors including more seminary graduates, the need for additional staff members in larger churches, part-time secretaries in small churches, summer workers with the youth, better attendance, and increased giving for local church work and missions.

With more funds, the churches continued buying and building. Thirteen churches built new sanctuaries, three remodeled the sanctuary, twelve built fellowship halls, three built fellowship halls and educational space, and one built an educational building. Three churches enlarged their sanctuaries. Some churches installed stained glass windows. Steeples were added to some churches. Other church improvements inside the churches included carpeting, pew pads, adding and furnishing pastor's studies, installing public address equipment in the sanctuary, new heating and cooling systems, and buying organs and new pianos. On the church property, yard lights were installed, new wells and better water systems were provided, parking lots were paved or graveled, playgrounds for children were built, and new church signs were constructed.

Several churches bought additional land, some started bus ministries to transport people to church, a few churches paid their church debts, and some churches published pictorial church directories.

Additions to the churches' ministries were children's sermons, preschool childcare, church libraries, tape ministries for shut-ins, and radio ministries. By 1986, most of the churches had a Vacation Bible School. Two churches had purchased bells for Bell Choirs. Softball teams and recreation programs became important parts of the church's activities. In 1978 Sunset Park Church began an Abeka Christian School for elementary grades. Later middle school grades were added. In 2004 the school graduated its first high school graduates.

From 1973 to 1986, the association gained six churches. Hillcrest Church, organized in 1955 as Helms Chapel Baptist Mission, was persuaded by her new pastor, Don Lisk, to become Southern Baptist rather than being independent. She came under watch care in 1973, full fellowship the next year.

Fellowship organized in 1970 was admitted under watch care in 1980; full fellowship in 1984.

When the pastor of Secrest Grove resigned in 1979, a group of members also left, asking the pastor to help them start a new church. Lloyd Gosnell helped them organize Grace Church, which met in a funeral home chapel and then a vacant store building on Franklin Street. They asked admission under watch care in 1976. Gosnell left the church soon after that. The church was represented at two Executive Committee meetings. Soon a new independent Baptist pastor, Joe Haskell, came to the church. He led the church to cease any further communications with the Association. In 1978 Raymond Owens chairman of the New Churches Committee stated in his written report to the Association, as a matter of information, that he had talked with Haskell, who informed Owens "that the church no longer desired to pursue the request for membership in the Association." (1978 *Minutes*, Union Association, p. 62) In 2004, Grace Church, located on Weddington Road, dedicated a new sanctuary and additional Sunday School rooms. The recently paved parking lot has a number of cars in it on Sunday mornings.

Four churches came into existence when members of an established Association church left to organize new churches: Emmanuel, Lakeview, Cornerstone, and Covenant. As the established churches grew in membership, differences arose among the members. The pressures from the conflicts caused these four pastors to resign. Lakeview called a retired minister as pastor.

**Emmanuel** – watch care in 1981, admitted in 1982. Came out of Mount Harmony Church. Met at first in various places. They were able to rent an auction barn at Hemby Bridge to use for Sunday School and Sunday a.m. services. The members took turns getting the building ready on Saturday night after the auction was over. They cleaned out the beer cans and liquor bottles, arranged the chairs, covered unsold merchandise, and place a speaker's stand and flowers at the front. They soon outgrew the space in the barn for Sunday School classes. Members brought their campers each Sunday morning and parked them in the parking lot for classrooms for children ages 4 to 11 and the youth. Land was bought on Idlewild Road near Hemby Bridge on which to build the first unit of their church.



**Lakeview** – watch care 1983, admitted 1984. Left Benton's Cross Roads Church. They participated in a program of the Baptist State Convention from 1981 to 1983 in which they were under the Convention's watch care. They met at Piedmont Middle School until they could complete the first phase of their building, located on Highway 601. Services were held in a combination sanctuary and fellowship hall. This church asked the Associational W. M. U. Director for periodicals to use with the children on Wednesday nights on Monday, after their first Sunday meeting services. A number of the women were leaders of the children's and youth mission organizations and they wanted the children of the church to continue receiving missions education. The Associational W. M. U. Director delivered to them on Tuesday evening enough leader's magazines for them to use in meetings until they could receive an order.

**Cornerstone** – watch care 1974, admitted 1975. Came out of McKee Road Baptist Church in Mecklenburg Association. They located in Stallings in a building, which had been used for a church. This church has remained small in number of members.

**Covenant** – watch care 1984, admitted 1985. Came out of Benton Heights Church. The pastor wanted to enlarge the church's child-care ministry and to start an adult day care program. Some members said that the church could not afford this much-needed outreach. The pastor and a group left to organize Covenant to be a ministering church. Benton Heights Church invited them to use her building on Sunday afternoons. The members soon wished to meet on Sunday mornings. While building a building, the church met in the Wingate College Chapel. In 2002 they finally dedicated a large sanctuary. When the sanctuary was under construction, a woman passed the church one afternoon and noted that finally the heavy prebuilt rafters were being placed on their supports. About an hour later she passed the church headed to Highway 74.

Suddenly, she saw and heard a big fire truck coming down the road. It swung out to the left to turn into the church's drive. The lady stopped to let it turn in. She then looked toward the building. All the beams except one were GONE! What was going on? She thought. Later that evening she was told that the volunteer workers, who had come to work after their regular jobs, wanted to get all the beams up before dark. To do this, they were partially fastening the beams to the supports. They were adding another beam when a very strong puff of wind caught that beam and blew it into the next beam. Down went the beams like dominoes falling over. The last beam was a little further from the second beam, so it did not get hit. The men working were all able to get out of the way of the falling debris. That workday lasted until late, as the workers did not want pieces of the beams to move and do any more damage. Truckers brought their trucks to furnish light. The fire truck was requested so they would have a long ladder to climb to the top of the supports to remove broken beam pieces. The moral of this incident is "Don't do a job halfway and expect to be able to come back and finish it."

Clearview changed her name in 1979 to Forest Hills after they relocated on property on Willis Long Road that was donated to them.

Meeting in a small building on Secrest Short Cut Road near Hemby Bridge was a small group who posted "The Baptist Church" on the front of the building as the church's name. They approached the Director of Missions about joining the Association. First, Marks told them they needed to change the church's name since there could not be a "The" Baptist Church. Second,



since they were small in number and pastorless, he advised them to join Forest Hills Church, which was located near them. The group soon stopped meeting.

Pleasant Pines disbanded about 1980 after her membership dwindled to four and a committee from the Association talked with them.

Marks said that during his twelve-year term, fellowship among the ministers was outstanding. For him, this fellowship was the single most important thing in associational life.

Marks and his wife, Myrtle, were honored with a retirement reception by the pastors and wives. Marks died on August 16, 2001, after a long illness. At his memorial service, he was described as a gracious man, a true gentleman.

The 1974-1986 period saw growth in all aspects of church and associational work. The following figures help indicate the growth.

Number of churches	64	Global missions	
Number of baptisms	438	expenditures	\$ 803,728
Total membership	20,056	Associational	
Local expenses	\$ 4,477,532	missions	\$ 61,610

In an interview after retirement, Marks said, "The years serving Union Association were good years—twelve years of building for the future." He gave gratitude to God for the privilege of serving in this challenging work. He also believed the association would continue to grow. " 'If it stays within the bounds of what an association is supposed to be, it will grow.' " (Woodson, p. 9)

It did grow when a new director of missions came. After twelve years, the people in the churches and the pastors were better informed about the need for an association, the work of an association, and how it could benefit the work in the local churches. Grateful for the accomplishments, the churches awaited with anticipation the coming of a director of missions to lead them forward.

At the 1987 session, Clarence Vassar was presented as Director of Missions. He had been a designer of aircraft. Vassar struggled with this occupation and sensed God's leadership toward ministry. He had been Director of Missions in Yadkin Baptist Association eight years when he came to Union. He served Union Association from 1987 until 1992.

Vassar's first move was getting to know pastors. He quickly met with 55 ministers. This gave him a sense of direction.

Vassar made his inaugural presentation at the 1987 session. He knew Union County was expanding rapidly and he urged messengers to respond to this challenge.

A special force, the Strategy Planning Committee, made its report to the 1988 annual meeting.

The report lists four objectives:

Objective 1 – EVANGELISM – The purpose of this objective includes encouraging churches to reach people for Jesus Christ. One goal encourages setting yearly challenges for the number of people to win to Christ. Goal two seeks to assist churches and the church planter by identifying people to be reached.

Objective 2 – MISSION MINISTRIES – The thrust of this objective focuses on human social needs. It includes a wide range of actions ranging from substance abuse, teen age pregnancy, housing to illiteracy, etc. Churches are encouraged to establish a “Community Mission Program.”

Objective 3 – COMMUNICATOIN – A major part of this objective includes encouraging ministers and their spouses to participate in fellowship groups. The committee report also saw a need to improve the quality and circulation of the associational newsletter.

Objective 4 – CHURCH GROWTH – This objective includes improving leadership opportunities, encouraging Sunday School growth, and stewardship.

This document guided the Director of Missions as he worked to carry out his tasks. Union County's towns continued to grow. Small villages became towns. New public schools filled up quickly and needed mobile units to accommodate students. Associational leaders understood Vassar needed additional staff to meet these opportunities. Rev. Randy Wadford was hired as “Church Extension Director – Church Planter.” Wadford's work varied depending on needs. For example, he became pastor of Christ Baptist Church for six months until the new congregation was ready to call a permanent leader. He also assisted churches in getting summer youth workers.

Vassar and Wadford worked together to help new churches come into existence. Both men knew the southwestern end of Union County near the Mecklenburg County line was booming in growth. Thus a mission church began at Weddington when the association bought land. This beginning flock of God's people rose to 135. They paid back the associations original investment. Other new churches opened doors by 1992:

1. Morgan Mill Road – 65 members
2. The Good Shepherd – “*El Buen Pastor*”
3. Pathway – Later merged with Forest Hills Baptist
4. Solid Rock – This church, already in existence, joined the association
5. Sun Valley – Located in a burgeoning population area, later became Community Baptist
6. Sandy Acres Mission

By 1991 70 churches and mission points were linked together with Union Association. Since 1987 giving to mission causes doubled. Vassar and his wife, Barbara, retired on January 5, 1992. Vassar said the four years and nine months he served had been the high point of his ministry.

## *Chapter Twelve*

### **MISSIONS INVOLVEMENT 1993-2003**

Dr. Dennis L. Burton answered the committee's call in the affirmative. A decade of involving the churches and people in missions, of supporting education, and of promoting unity and fellowship was begun.

The decade would witness many changes in the county. The last textile mill would close its doors. Some branches of large manufacturing companies would move the work to a branch elsewhere. While the jobless rate was low in the county, there were more unemployed people. The construction companies would be busy building new schools, homes, and church buildings. Prices on petroleum products would escalate during the Iraqi War. This resulted in increased prices on everything except what the farmer had to sell.

By 2000 Union County was listed as one of the fastest growing counties in population in North Carolina and the nation. Unincorporated towns and communities began incorporating. This meant organizing town governments, electing town officials, and levying town taxes. Money to provide services for the towns was sought through grants and loans.

For the first time an attack was made on the United States on September 11, 2001, by foreigners, terrorist from the Middle East. Fear gripped the nation. Combat by the United States military to eliminate terrorism soon followed in Afghanistan. In 2003 United States troops were deployed to Iraq because it was believed that the country had weapons of mass destruction. Reserves in the branches of military service as well as National Guard members and reserves have been used in Iraq also. These two conflicts have had a direct impact on the churches.

Usually during times of military conflict, Americans have gone to the churches in greater numbers. This had not happened in 2002-2004. Instead, churches are seeing a decline in attendance and income. A smaller percentage of the churches' incomes are being designated for the Cooperative Program and associational missions. Churches, associations, state conventions, and the Southern Baptist Convention are implementing cost-cutting strategies while trying to reach more people with the Gospel.

During the interim when there was no Director of Missions, Dr. Randy Wadford, Church Planning Strategist, was responsible for the day-to-day operation of the office. The office staff, Jean K. Rollins and Ann Grayson took on the added responsibilities. Mrs. Grayson's hours were increased. They kept the office work on schedule. The associational officers and Council planned the 1993 Annual Meeting.

At the 1992 Annual Meeting, Dr. Lawrence Childs presented his work as a Conflict Management Consultant, Long-Range Strategy Planning Report." One of the recommendations in the report was that the Association select an inclusive Transition Team to work with him in implementing the recommendations of the report. This team made six recommendations to the Association at the 1993 Annual Meeting.

1. Minister's Conference be inclusive of all ministers in the Association.
2. All organizations and committees practice inclusiveness.
3. The Association continues to practice reconciliation in her life and among her members.
4. Continue to heed a moratorium on Political and Divisive Activities.
5. Constitution and Bylaws be streamlines and updated.
6. Use the long-range planning strategies and develop a new dream for the association for the next three to five years.

(1993 *Minutes*, Union Association, p. 72)

Dr. Burton used these strategies to help him make plans for the Association.

In 1993 the Executive Committee approved selling the association's van. They also voted having two designated people from the Associational Council approved to sign checks in addition to the Administrative Assistant and the Treasurer. These two people are the Director of Missions and the Moderator. (1993 *Minutes*, Union Association, p. 54)

Burton came to Union Association from a long pastoral ministry. His last pastorate at Plymouth, NC, was 17 years. Burton had skill as a consensus builder. He also had completed nine courses in clinical pastoral education. Gay, his wife, is a music teacher and has been very helpful with the music and supportive of the work in the association. They have two grown children, David and Julie, and four grandchildren, Amanda, Dillon, Rachael, and Madison.

His goal when first arriving on the scene was to build a sense of unity back into the association. He went on site to 59 churches in the first year. To bring this goal to pass, Burton focused on MISSIONS. This, he thought, was common ground. Under Burton's direction, the association launched an aggressive mission programs within the county and in worldwide places. Frequently, he is invited to preach in the churches.

The mission program in the county has included establishing new churches and hands-on mission ministries. To provide guidance for the mission ministries, the Association voted in 1993 to employ Miss Ginger Tucker to serve part-time as the Church and Community Ministries Director. As the work in this area increased, Miss Tucker's working hours increased until she was working 35 hours per week when she resigned, effective August 31, 2000. The position was funded by the State Convention and by a percentage of the gifts to State Missions, which were returned to the Association.

Miss Tucker worked with the churches getting them involved in hands-on mission ministries, new work, summer workers, Belarussian children's project, multihousing projects, disaster relief projects, prison ministry, Blooming Arts Festival, and the three-week Summer Camp for children

held at Sutton Park Church. The number of individuals in the churches involved in ministries increased on a large scale. The number of agencies and institutions in the county benefiting from volunteer work was enlarged. Ginger sought to discover needs and then to find volunteers and churches that would meet these needs. Two of the last ministries started are still strong. They were Operation Inasmuch, a one-day ministry to elderly and financially needy people and the Whosoever Motorcycle Ministry for motorcyclist. This group now meets for Bible Study one night during the week.

Mrs. Billie G. Hutchison was elected to replace Miss Tucker. She began work September 18, 2000, and resigned effective April 24, 2003. The work begun by Ginger was continued. New ministries in more institutions and agencies were added. Cooperative referrals and ministries with Baptist agencies and institutions that were not Baptist were initiated. Meredith Broome, summer worker in 2003, updated the *Mission Ministries Handbook*. The practice of using summer workers has continued since initiated. When the State Convention ceased funding summer workers, part of the funds returned to the Association from the State Missions Offering have been used to pay the workers.

During the 1990's and early 21<sup>st</sup> century, Union Baptists have worked closely with the North Carolina State Baptist Convention in sending committed Christians to serve short-term in mission points. Individuals have gone on preaching missions and to assist missionaries in their work. Teams of workers have gone to construct churches and other building, to help with disaster relief, to teach, to assist missionaries, to do mission work, and to share the Good News that God loves the people.

Union Baptists have served in South Africa and this connection continues strong. Burton himself has made one extended mission trip to Cape Town, South Africa. He taught pastoral counseling and other subjects at the Cape Town Baptist Theological seminary. He has made other trips to teach courses in conflict management. South African pastors have spent time in North Carolina churches making the relationship reciprocal. Two teams from the Wingate Church have gone during the summer of 2004 to Kiev, Ukraine, to help remodel a warehouse into a home for orphans.

Each summer children from Belarus spend six weeks in Baptist homes of Union County. They receive free medical, dental, and eye care. Swimming, playing ball, and eating hot dogs brings them enjoyment.

Honduras has been hit hard by hurricanes and other weather problems in recent years. Union County Baptists joined people from other Carolina churches to help. They built homes, restored churches, and dug wells. They shared the good news of Jesus Christ. Forty-pound food boxes have been sent to Northern Korea, Honduras, and Iraq for hungry people. Medical kits were also sent to Iraq in 2004 for families who cannot afford medical help.

Alaska and Singapore are the newest mission targets. In a 2002 interview with Burton, he said that churches who take part in any of these endeavors understand that "I am a part of missions."



Union Association Brotherhood has become active in recent years. Parts of Eastern North Carolina were devastated by Hurricane Floyd in 2000. Billy and Beddie Tarlton, a couple from Austin Grove Church, have given time and construction materials generously in restoring homes. Men and women from numerous association churches joined in this effort. Also, they set up feeding sites for families who have been stripped of food and shelter. This ministry has helped distraught people find refuge. This mission effort may be considered one of the most significant Baptist relief works in the 21<sup>st</sup> century.

After the disaster of September 11, 2002, more than 140 people from the association went to Washington, D. C., to help with the North Carolina Disaster Feeding ministry and to New York City to help clean up apartments. Billy Tarlton designed and built a shower and laundry disaster unit for use by the workers cleaning up the debris from the World Trade Center. This was a much-appreciated part of the relief work.

On the local scene, the association helped begin churches in areas where there is rapid population growth.

The Missions and Outreach Committee worked with seventeen churches and missions during these years.

**El Buen Pastor Mission** – Watch care, April 28, 2000. Full fellowship, Feb. 8, 2000. The Association concentrated during the years 1997 to 2000 on helping the mission purchase land and build a church building. In 2004 the debt on the building is less than \$50,000. The building serves as a community center as well as a worship center. El Buen Pastor became a Hispanic extension of Campbell University Divinity School on May 10, 2003. The membership in 2003 is 118 members.

**Sandy Acres Mission** – With decreased funding from the two state conventions, declining number of trailer park residents, and new park ownership, the mission was disbanded April 1997. The Missions and Outreach Committee announced closing on May 27, 1997.

**Wingate Baptist Mission** – Mission was discontinued in 2002.

**Community** – Watch care, January 28, 1998. Full fellowship, April 29, 1999. About eight acres of land on Old Monroe Road, 0.8 of a mile from Sun Valley School was purchased in May 1994 by the Association. Richard Culpepper, a Church Growth Strategist, started a mission in the Sun Valley area in January 1997. Fifty-two volunteers helped dial-up residents of the area to inform them of the plans to start a new Baptist church in the area. The group met at first in homes, moved to Hartis Grove Church Family Life Center for Sunday afternoon services, and then to a school in Matthews. The members voted to name the church Community Baptist Church. The association donated the land at Sun Valley to the church, provided they made the balance of the payments. The trailer from Sandy Acres was given to Union Association to be used for a church start. It had to be moved and renovated before it could be used. Richard resigned as church pastor effective June 6, 1997. The congregation voted to continue to meet and to rebuild the membership. The Missions and Outreach Committee secured John Wood as an interim pastor

for six months to preach and to help the church secure financial help. The membership in 2003 is 78 members.

**New Beginnings Community** – Watch care, April 27, 1999 and 2000. Full fellowship, October 23, 2001. She was begun April 4, 1999, by Rev Rick Brown and a group who wanted to be active in mission trips and hands-on missions. She is sponsored by Euto Church. They met at The Refuge and in the Monroe Chamber of Commerce Building until 2001. The church then moved to 207 North Main Street, Wingate. They are currently seeking a pastor. The membership in 2003 is 17 members.

**New Creation Fellowship** – Watch care, July 22, 2002. Organized in November 1999. Pastor is Rev. Steve Seuzeneau. Met in Association Building until moving to 3503 Secrest Short Cut Road, Monroe, in 2003. The membership in 2003 is 10 with an average attendance of 20.

**Primera Iglesia Bautista Misión Hispana de Indian Trail** – Mission of First Baptist Church of Indian Trail which began in 1998 and disbanded in 2002 when most of group moved elsewhere to secure jobs. Met in an old sanctuary of First, Indian Trail. Since it was a mission of First, Indian Trail, it was affiliated with the Association. Statistical information included in First, Indian Trail's statistical reports in the Associational *Minutes*.

**Unionville** – Watch care, April 19, 1997. No Annual Church Profiles have been received since 1998 when the membership was 49. Made a contribution to association in 2003.

**Weddington Community Fellowship** – Watch care, January 23, 2001. Sponsored by Carmel Baptist Church in Matthews. The bi-vocational pastor is Rev. Blake Bouldin. He has recently become full-time. The membership in 2003 is 123 members.

**Love** – Watch care, June 13, 1995. Full fellowship, October 29, 1996. Church was organized in 1995 for a group that wanted to be very involved in hands-on ministries. Rev. Don Thompson was called as pastor. Met at Union Square Cinema Theater, Monroe, until church building at 707 Deese Road was ready for occupancy. The membership in 2003 is 332 members.

**Living Waters** – Watch care, April 30, 1996. Full fellowship, July 29, 1997. Church was organized in 1996 and met in a strip mall on Morgan Mill Road until moving to 5920 Pageland Highway, Monroe. Rev. Jerry McCoy is the pastor. Land was purchased with two small buildings. Baptist Men Ministries renovated the buildings, one for a sanctuary in 2003; the other one for an educational/fellowship hall in 2003-2004. The membership in 2003 is 68 members.

**New Life** – Watch care, October 26, 1993. Full fellowship, September 13, 1994. Group left Forest Hills Church with Rev. Bobby Helms to organize a new church. Met on Wilkes Drive until church building was built at 826 South Willoughby Road, Monroe, in October 1996. The membership in 2003 is 38 members.

**Westend** – Watch care, September 13, 1995. Full fellowship, October 29, 1996. Church, which was started by Rev. Duell Hinson, is located on Sanlee Street in Monroe. The membership in 2003 is 40 members.

**East Campus of First Baptist Church of Indian Trail** – A satellite of First Baptist Church of Indian Trail. As an arm of a member church of the association is affiliated with Association. Report of a member is that over 200 are attending Sunday School. Statistical information is included in reports of First Baptist Church, Indian Trail in the Associational *Minutes*.

**Harvest** – Watch care, January 28, 1997. Full fellowship, April 28, 1998. Members came out of Benton's Cross Roads Church in November 1997. Sponsored by Benton's Cross Roads Church. Met at Piedmont Middle School on Sunday afternoons until church moved to 1617 West Roosevelt Boulevard., Monroe the first of January 2004. The membership in 2003 is 45 members.

**Korean Mission** – Began meeting in 2001. Launched as a church on June 22, 2002. Sponsored by First Baptist Church, Indian Trail; Union Baptist Association; and the Baptist State Convention of North Carolina. Meets in First, Indian Trail facilities. Attendance about 50. Statistical information included with statistical reports of First Baptist Church, Indian Trail in the Associational *Minutes*.

In recent years, Spanish-speaking people are moving to Union County in large numbers. To meet the spiritual needs of these people, the Association has helped El Buen Pastor Misión, a Spanish-speaking congregation. Association churches worked together and completed a building for the group at 111 Old Highway 74 East, Monroe. The new church also serves as a community center.

The Baptist churches currently are in a building program to serve the fast-growing county population. Burton thinks the churches of Union Association are facing a new challenge because of the influx of new people. "Some churches are changing ways they do church while others haven't yet experienced this change," Burton said. (Interview with Burton, 2002)

As pastors face the challenge, pastoral care is becoming a major need. Both people and pastors are stressed.

The new era also must hear and heed the call to evangelism. In 1944 one-fourth of Union County residents were members of local churches. By 2001 only one-sixth of the population was aligned with any church. "Churches must wrestle with this." (Interview with Burton, 2002)

An important part of the Association's staff has been dedicated women who have served as secretaries. Ann C. Grayson and Jean K. Rollins greeted Dennis Burton when he came to serve. Ann worked part-time, gradually increasing her hours as the work load in the office increased. She took a maternity leave from January 12 to May 4, 1995. Kristi Gamble worked as the interim secretary January 19 to April 27, 1995. Ann returned on May 4, 1995 and worked until January 15, 1998. Jean K. Rollins is now the Administrative Assistant, does the financial records, and many, many other things in the office. One of the responsibilities of the part-time secretaries has been to publish and mail the monthly associational newsletter. Those who have served part-time have been Robin Price, July 2, 1998 to May 5, 1999; Brenda Carter, May 20,

1999 to July 2, 1999; Cynthia Dalton, September 2, 1999 to November 2, 2000; Dixie Tyson, December 11, 2000 to December 21, 2000; and Bessie Bent, January 2, 2001.

Five staff members who have been elected since 1994.

1. Miss Ginger Tucker, Church and Community Ministries Director, March 4 1993 to August 31, 2000, part-time. Served as a resource person and coordinated the ministries of churches meeting needs in the county and elsewhere.
2. Richard Culpepper, Church Growth Strategist, September 18, 1995 to June 6, 1997. Worked with New church starts, began work in Sun Valley area, which became Community Church, and helped plateauing and declining of membership churches.
3. Mrs. Billie G. Hutchison, Church and Community Ministries Coordinator, September 18, 2000 to April 25, 2003, part-time. Resource person for hands-on mission needs. She coordinated meeting the needs and the participation of the Association's churches.
4. Clyde R. Hawkins, Church Development Consultant, April 1, 2002, part-time. Trains and helps church leadership to develop strategies to promote growth.
5. Tony Medlin, Regional Bi-vocational Coordinator, June 1, 2004, part-time. Resource person to consult with bi-vocational pastors in Region 6 of the Baptist State Convention of North Carolina.

To assist in associational hands-on mission ministries and to help churches with summer activities, summer workers have been hired each summer. Ginger Tucker and Billie Hutchison supervised their work. The following have worked as summer workers:

1994	Sandy Gragg	Faulks Church
1995	Jason Gamble	Midway Church
	Mindi Davis	Mount Pleasant Church
1996	Dennis Ferguson	Midway Church
	Mindi Davis	Mount Pleasant Church
1997	Dennis Ferguson	Midway Church
	Dawn Goodman	Mill Creek Church
1998	Travis Stegall	Wingate Church
	Brooke Stegall	Harvest Church
1999	Travis Stegall	Wingate Church
	Brooke Stegall	Harvest Church

2000	Brooke Stegall	Harvest Church
	Hired to work in	Sutton Park Summer Camp
	Charity Medlin	3 weeks Euto Church
	James Cryster	2 weeks
	Jeremy Amick	3 weeks music, Marshville Church
2001	Sandy Jo Rogers	Wingate University
2002	Meredith Broome	Calvary Church
2003	Meredith Broome	Calvary Church
2004	Casey Poplin Little	Euto

These young people worked with the Summer Camps at Sutton Park Church, Vacation Bible Schools, Backyard Bible Clubs, the Cane Creek Resort Ministry, and other activities for children and youth in the association. Meredith Broome updated the Mission Ministries Handbook in 2003.

Four meetings of the messengers of the Association will be held each year, three quarterly meetings at night in January, April, and July, and the Annual Meeting in October for an afternoon and an evening session. The quarterly sessions eliminated the need for an Executive Committee. (1995 *Minutes*, Union Association, p. 30) From 1947-1952, the Association held two meetings a year. One was the Annual Meeting in October; the second one was an inspirational meeting in the Spring.

The monthly Pastor's Conference was revived. In 2002, the "Standing in the Gap Group" began meeting to pray for the association, its work, and especially for the planning, building, and funding of the new associational building.

Percentage giving to the Association is still advocated. Amount suggested is 3 ½% of the undesignated gifts to the church. Many more churches are giving a percentage rather than a designated amount for a year. Offerings have been taken at the associational meetings for different mission causes such as the El Buen Pastor land and building funds, Living Waters renovation fund, Liberian Acapella Choir, and hurricane disaster aid.

From 1994 to 2004, some special projects have been created to enhance the mission of the Association. A program "Partners in the Harvest" was begun in 1995 to help raise funds for mission work. Dr. Burton said that this program could underwrite mission endeavors for member congregations of the association. (1995 *Minutes*, Union Association, p. 48) A person became a partner by contributing \$60 per year to the fund. By the end of 2003, all the funds were distributed.

In 1996, an endowed Union Baptist Association Scholarship was established at Wingate University. The interest from the funds is to help a Baptist student from Union County who is in need of financial assistance in order to receive further education to have living-wage employment. The person can enroll in Wingate University on either of its two campuses or Campbell Divinity School at Campbell University in Lillington, N. C.



Union Baptist Association's branch of Seminary Extension began offering classes in the Fall of 1994. Dr. Walter Woodson, Jr. served as the Director of the Union Association Branch. Classes were planned to help pastors and laymen learn more about the Bible, theology, church history, and church administration. Instructors were qualified ministers and laymen, such as Dr. Jim Somerville, Dr. Woodson, Dr. Burton, and Todd Matson. Although most of the classes were small, the work helped a number of people to be better prepared to be God's servants. In 1995 Rev. Oscar Gardin, Jr., pastor of Elizabeth Baptist Church, a General State Baptist Convention Church, taught a Bible Study course on Ephesians and Philippians. This was the first biracial session. The Director said, "It was highly successful. This venture needs to be tried again." (1997 Minutes, Union Association, p. 67) After having no classes for several years, a class is scheduled for the Spring of 2005.

The Bivens-Funderburk Award for Missions Excellence was established in 1966 to honor Lex and Inez Funderburk and John A. and Evelyn Price Bivens. During their lifetime these two couples were active supporters of the Association with participation, prayer, and resources. Both couples were devoted supporters of all missions. Naming this award for them was a fitting way to express appreciation for their dedication to the Association. An individual or small group and a church are selected each year for this award. The recipients of the award have been the following:

<u>Date</u>	<u>Individual(s)</u>	<u>Church</u>
1996	David Funderburk	Mary Elizabeth Church
1997	Brenda Carter	Oakland Church
1998	Billie & Beddie Tarlton	Austin Grove Church
1999	Dr. Henry Funderburk	Shiloh Church
2000	Mitzie Compton	Mount Pleasant Church
	Earl James	Sutton Park Church
	Gene Williams	
	James Steele Helms	
2002	Ricky Grant	Mountain Springs Church
2003	Nellie Love	Shiloh Church
	Martin Love	

Since July 1, 2001, Union Baptist Association has contributed \$500 per month to the Samaritan Client Assistance Fund, known as the "Samaritan's Purse." This fund has helped individuals, couples, and families receive faith-based counseling services they would not otherwise have been able to afford. Partnering with the Carolinas Counseling Site of the United Methodist Church, the Association has been able to refer members of Association churches for clinical help. Facilities are located in Monroe, Mount Gilead, and Wadesboro, North Carolina; and Pageland, South Carolina.

The Christian Women's Job Corps is a project of the Southern Baptist Convention Woman's Missionary Union. The program provides a Christian context in which women in need are equipped for life and employment in a mission context in which women help women. The participants study the Bible weekly which helps them have a better understanding of what God

has in their future. Training in appropriate job skills is provided so the women can become financial self-sufficient. Mentors are trained and assigned to encourage and work with the women. When needed, churches provide finances, used household needs, food, clothing, school supplies for their children, and occasional "child" care. The goals are to help the women enhance their self-esteem, to learn job skills, to become self-sufficient, and to realize that God truly loves them. Enthusiastic Crystal Lovin serves as the Monroe Site Coordinator of the Christian Women's Job Corps.

With the growth in the number of Baptist churches in the county, the needs of the churches, their members, and pastors and staffs, multiplied. The addition of new staff positions to provide direct congregational services meant more office space was needed.

These factors contributed to the realization that the amount of space in the current Association Office Building is insufficient.

The Facilities Study Committee made two requests at the Winter Session on January 22, 2002: (1) Committee be permitted to secure an appraisal of the existing property, and (2) the Nominating Committee be given permission to appoint a Building Committee to search for an adequate building or possibly property for a new facility. The Facilities Study Committee felt the building should be relocated. When the Building Committee had been nominated, it was to begin its work. This committee would bring a final report and recommendation to the Association. Facility Study Committee's recommendation was approved unanimously. (2002 *Minutes*, Union Association, p. 45)

As soon as the Building Planning Committee was ratified by the Associational Council, they began work on the two tasks assigned them. They visited a number of new association buildings and several that had made additions. From these buildings and a study of the Association's plans for the future, the committee decided what they thought should be included in the new building. An architect was engaged to draw the plans. Locating a contractor was not difficult.

For more than two years the Building Committee members searched for property that would be suitable for the Missions Resource Center. More than ten sites were identified and researched. The Building Committee identified six sites and prioritized them in the order the sites would best meet the Association's needs. A survey team of Dr. Burton, Phil McLean, and Charles Lomax was to walk over the sites identified by the Building Committee. None of them was exactly what the survey Team and the Committee felt was suitable. The Committee looked again at a bid for a field on Williams Road. The Association voted to purchase this land on January 29, 2004.

The building with almost 10,000 square feet will be a steel beam and brick veneer structure. It will contain the association office, a staff workroom, Director of Missions and staff offices, a 100-seat training center/fellowship hall, a 4-seat chapel, a kitchen, and state-of-the-art media center with a pastor's study equipped with computers. In one wing will be a suite for the Christian Women's Job Corps and one for a counseling center. The building will be equipped with state-of-the-art training and communication resources, with showers for times of disaster, and with resources for gaining power during times of electric outages. The plan allows for future expansion.

The Building Committee developed a Stewardship Program named "Running the Race," which was launched in 2002. Churches and individuals had made commitments to fund the Center. Pledges could be made and/or gifts can be donated by churches, groups in a church, or individuals. Mount Zion Church presented a check at the April 22, 2003, Spring Session for \$25,000 and challenged other churches also to give generously

During the years 1993-2004, the churches were busy also. Forty-one churches reported in the association *Minutes* that had been involved in major building programs or renovations.

#### **Sanctuary**

Howie	1993
Love	1995
Bethel	1995
Christ	1996
New Life	1996
Covenant	1999
Mill Creek	1999
Community	2000
Sunset Park	2001
Sardis	2001
El Buen Pastor	2001-2002
Ebenezer	2002
Antioch	2002
Mary Elizabeth	2002
Calvary	2002
Lakeview	2003

#### **Family Life Center**

Benton's Cross Roads	1995
Monroe, First	2001
Secrest Grove	2002
Mount Moriah	2003
Morgan Mill Rd.	2003

#### **Education Building**

New Hope	2003
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#### **Office & Education Building**

Midway	1996
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#### **Renovated Sanctuary**

Mount Pleasant	1994
Oakland	2001-2002
New Salem	2000
Living Waters	2002

#### **Enlarged Sanctuary**

Forest Hill	2001-2002
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#### **Sanctuary, Educational Building & Fellowship Hall**

Indian Trail, First	1995
Hamilton Cross Rds	2003

#### **Fellowship Halls & Education Buildings**

Morgan Mill Road	1995
Love	2000
Mount Harmony	2001
Macedonia	2001
Hopewell	2002
Corinth	2002
Living Waters	2003-2004

#### **Family Life Center/ Fellowship Hall**

West Monroe	2001
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#### **Fellowship Hall**

Wingate	1995
Sandy Ridge	1999
Trinity	2000

#### **New School Building**

Sunset Park	2001
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Other churches added Sunday School classrooms, kitchens, and rest rooms. Three churches replaced their windows with stained glass ones. Steeples were added to some churches. Necessary maintenance of new roofs, carpeting, and painting were done.

Staffs were enlarged as education directors, youth directors, and paid music directors were employed. As a ministry to families, more daytime preschool childcare, Moms Morning Out programs, after school care, and tutoring for at risk students were started. Sunset Park added high school courses and began using video school courses with middle school students. Metrolina Christian School enrolled over 600 students in 2003-2004.

In 1994 Hillcrest Church built Hillcrest Baptist Church Rest Home to accommodate 18 senior adults. With new governments regulations, they can admit only 15 clients currently.

In 2001 Lakeview furnished a house on their property to be a stateside missionary residence. The Larry Underwoods lived in it until they could decide whether it was safe for them to return to South Africa. Until they can build more Sunday School rooms, the home is being used by several Sunday School classes.

Increased numbers of the church members have participated in volunteer work in mission ministries. Some work in their homes or at the church knitting baby caps for the hospital, cooking for meals to go to the Community Shelter, assembling kits for Turning Point clients, or making large bibs for adult day care programs. Others assist in the work of social institutions and agencies in Monroe or the county. These people may be found at Hospice, Operation Reach Out, the hospital, assisted living residences, or nursing homes. Others enjoy helping with disaster relief while others are happy hammering and sawing.

Volunteers have traveled to places in North Carolina and other states east of the Mississippi as volunteers. Each year a number travel to other countries to help meet needs. Many people have discovered the joy of sharing the good news of Jesus' redemptive love for each person by using their talents as volunteers.

World Missions Conferences were held in 1974 and 2000. One was scheduled for 2004, but it has been postponed to 2006. Associational, State, North American Mission Board, and International Mission Board missionaries spend eight days in the association, speaking in the churches, which choose to participate in the mission emphasis.

Three couples and two young ladies have been appointed to serve in foreign countries since 1994 by the International Mission Board.

### **Career Missionaries**

1997	Myron Whitmore	Southeast Asia
	Church planter and evangelism	
	Lana Whitmore	
	Church and home outreach evangelism	
	Children: Emily, Angela, and Bryan	

- 2001- Keith Whitson Caribbean Basin  
 2002 English as a Second Language teacher  
 Bethany Whitson  
 Church and home outreach evangelism  
 Children: Michael, Casey, and Glenoma

#### **Journeyman**

- 1999- Rhonda Long Japan  
 2001 Evangelism and Bible Study

#### **Christian Service Corps**

- 2000- Maryann Threatt Uganda  
 2002 Assisted churches in their ministries. Used her musical talent to play for services and to teach a young girl to play the organ and piano which they had been given 3 years before but had no one to play them. Held VBS's and BYBC's also. Didn't get to stay the full time because of political unrest in the Country.

#### **Sports Evangelism and Service Core Personnel**

- 2000- Larry Underwood South Africa  
 2002 Taught people to play various team sports as a means of relating to them so he could witness to them. Was a contractor and used his construction skills to repair mission property.  
 Teresa Underwood  
 Church and Community outreach evangelism  
 Children: They left Samuel in the States and daughter Mary Beth used educational TV videos for her home schooling while in South Africa.

During the years 1993 to 2003, the Association showed growth in a number of ways. There has been a gain of eight new churches, from 72 in 1993 to 80 in 2003. This is an 11.1% gain. There were new church buildings, people who had been reached for Bible study, worship experiences, and participation in church-related ministries. Many churches experienced financial gains for designated gifts as well as for the budget items. Statistics in the Uniform Church Letters (now Annual Church Profile) show increases in many areas. Sunday School, Discipleship Training, Woman's Missionary Union, and church music programs decreased in membership. Baptist Men's organizations and Royal Ambassador chapters showed a huge increase in membership and participation in hands-on mission ministries.

Information for the following table is taken from the statistical tables in the Association's *Minutes* for 1993 and 2003.



**UNION BAPTIST ASSOCIATION  
STATISTICAL INFORMATION  
FOR SEPTEMBER 1, 1993 TO AUGUST 31, 2003**

Item	1993	2003	Difference	Percent Change
Total Number of Members	23,109	29,582	6,429	21.8%
Total Baptisms	924	787	147	-15.9%
Total Receipts	9,059,722	29,134,141	24,074,419	265.7%
Total Local Expenses	7,161,947	29,134,141	21,972,194	309.4%
Total Cooperative Program	457,003	4,321,940	3,865,937	846.0%
Total Association Gifts	123,824	250,377	124,533	100.4%
Total Mission Gifts	1,266,792	5,574,634	4,407,842	380.0%

Note: All financial amounts are in dollars.

Not all the growth can be told with statistics: The amount of spiritual growth from Bible study, worship, and meditation; the growth in love for other people and for Jesus; the spiritual results from the hands-on missions ministries by the people receiving help and the ones who gave the help; and the deepening of family relationships. The results of these changes will be revealed in changed lifestyles, a deeper devotion to the mission of the church, and an increased participation in the ministries and outreach as a child of God.

One of the groups in the task force preparing the "Long-Range Planning Strategy Report" in 1992 was assigned to write a mission statement for the Association. The statement read:

The Union Baptist Association serves as a fellowship of Baptist churches united in their dedication to share and tell people of Christ's redemptive love; determined to assist member churches in helping their members to grow in Christian discipleship; to involve its members in missions and ministry in the local area and unto the ends of the earth and to enhance its relationship with other Baptist bodies as a means of furthering its objectives.  
(1992 *Minutes*, Union Association, p. 66)

Dr. Randy Wadford and the Associational Council revised the statement in 1993 before it was presented by the Transition Team to the Association. The Transition Team approved the statement for adoption on October 25, 1993.  
(1993 *Minutes*, Union Association, pp. 26-27)

Union Baptist Association is a group of Southern Baptist churches, individually and collectively joined together in the Lord Jesus Christ by love, trust, and cooperation for the purpose of providing fellowship, evangelism, discipleship, and missions in the context of the local church, the community, and the world.  
(1993 *Minutes*, Union Association, p. 72)

Recently, Dr. Dennis Burton shortened the mission statement:

Union Baptists linked together by our faith, our love,  
our vision, and our message.

(Theme for the Annual Meeting, October 23, 2001. 2001 *Minutes*, Union Association, p. 26 and Jean K. Rollins)

During the past twelve years, these statements have been a guide for the work of the Association. Strategies are developed by the association to accomplish her mission. Evaluations strengthen the work.

It is also important for the members of the churches to understand what an association is. A member of another association asked Dr. Burton, "What does the local Baptist association do for the church?" His reply was "It serves as the first point of missions for the member churches."...The association is, in short, the local missions partner as all UBA churches work together to reach Union County and the world beyond for Christ." (2003 Book of Reports, Union Association, p. 13) The writer of Proverbs 29:18 said, "Where there is no vision the people perish." To reach people with the Gospel, the association and churches need God's vision. "For whosoever believeth on him shall not perish, but have everlasting life." (John 3:16b)

## DIGEST OF LETTERS

Union Baptist Association, year ending September 30, 2003

<b>TOTAL BAPTISMS</b>	<b>799</b>
<b>OTHER ADDITIONS</b>	<b>944</b>
<b>TOTAL MEMBERSHIP</b>	<b>29,637</b>
<b>TOAL SUNDAY SCHOOL ENROLLMENT</b>	<b>19,585</b>
<b>SUNDAY SCHOOL AVERAGE ATTENDANCE</b>	<b>9,526</b>
<b>VACATION BIBLE SCHOOL ENROLLMENT</b>	<b>8,469</b>
<b>TOTAL DISCIPLESHIP TRAINING</b>	
<b>ENROLLMENT/PARTICIPATION</b>	<b>5,651</b>

<b>TOTAL MUSIC MINISTRY ENROLLMENT</b>	<b>4,285</b>
<b>TOTAL BAPTIST MEN'S MINISTRIES</b>	
<b>ENROLLMENT/PARTICIPATION</b>	<b>1,255</b>
<b>NUMBER OF MISSIONS OPERATING</b>	<b>4</b>
<b>TOTAL RECEIPTS</b>	<b>\$21,216,220</b>
<b>COOPERATIVE PROGRAM</b>	<b>\$793,778</b>
<b>ASSOCIATIONAL MISSIONS</b>	<b>\$250,377</b>
<b>TOTAL MISSION EXPENDITURES</b>	<b>\$2,146,472</b>

Union Baptist Association is comprised of 76 churches and 4 missions. At the time of publishing, 76 churches and 3 missions have reported. One mission chose not to report. A more detailed digest analysis follows.

**East Campus Ministries** is a satellite church of Indian Trail First Baptist Church and membership totals and other statistical information are included with the congregation summary report of Indian Trail First Baptist Church.

The **Korean Ministry** is an Asian/Pacific Islander language Mission of Indian Trail First Baptist Church at the present time, and membership totals and other statistical information are also included with the congregation summary report of Indian Trail First Baptist Church.

Respectfully submitted,  
Mrs. Ashley H. Hawkins

UBA Clerk

Thus, we complete the story of 150 years of Union Baptist Association. Beginning with three churches in 1854, now there are over 80. The Association has preserved through wars and rumors of war. The Civil War virtually destroyed the South. In addition, two world wars and later wars in Korea, Vietnam, Persian Gulf, Afghanistan, and Iraq have impacted the Association's efforts. The Great Depression led to a time of national despair. Because the South was primarily rural, large families worked together on farms. Vegetables grew in the clay soil, and most people had food to eat and milk to drink.

In this modern age, another set of circumstances surrounds God's people. Union County now struggles with a booming population. Many of these people are unfamiliar with "Southern ways." The Spanish language suddenly has become one that people need to know. Wingate School I, now Wingate University has two campuses. Dr. Jerry McGee became president in 1992. Students not only come from nearby towns, but also faraway cities. The school has a distinct international flavor. It still welcomes young people from Baptist families.

Who can predict what the future holds? Technology has crushed barriers. As Dennis Burton says, "The church now must look at different ways to do church." The methods will have to change if the church survives; new methods will need to be developed, BUT the same message needs to be proclaimed.

And what is that message? It challenges us with worldwide implications. The message loud and clear is "God was in the world reconciling men unto Himself through Christ Jesus" (2

Corinthians 5:19). Thus the central task of 1854 remains the motivating challenge for the 21<sup>st</sup> century. Union Baptist Association

**ARISE!...GO!...TELL!**

The Holy Spirit and God still have work for His people to do.

## *Chapter Thirteen*

### **Woman's Missionary Union 1888-2004**

**By Dr. Marian R. Hume**

Committed women in the United States who believed in missions organized Mite Societies in the late 1700's to raise money to give to missions, social institutions, and the poor. The going of Adonirom and Ann Hasseltine Judson to Burma motivated the women to give more. Luther Rice went to India about the same time. He decided to come back to the States to solicit funds for the support of foreign missions. On horseback, he traveled along the eastern coast of the United States, promoting missions and soliciting funds. He was known as "The Great Circuit Rider with God in his breast." (Bivens, p. 140) Many missionary societies were organized because of his influence.

When Roswell Graves, a Baptist, went to China, as a missionary, his mother requested prayer for her son, his work, and his safety. She asked the women attending meetings of the Southern Baptist Convention with their husbands to meet with her to pray for missions. When the ladies assembled in 1887, they discussed the possibility of founding an organization of women to promote and pray for missions. They decided to pray about this during the year and to meet again the next year.

By 1888 many state conventions in the Southern Baptist Convention had a Central Committee for Woman's Work. Their Central Committees were invited to send two delegates to a meeting in Richmond, Virginia, when the Southern Baptist Convention met. States without a Central Committee were asked to send two representatives who could join in the discussion, but they would not be permitted to vote. Any other women interested in such an organization were invited to attend. North Carolina sent two delegates. Miss Fannie E. S. Heck, young woman from Raleigh, was interested so she accompanied them as an observer. The women voted on May 11, 1888, in Richmond, Virginia, to organize Woman's Missionary Union for Southern Baptist women. The brethren were in session for the annual Southern Baptist Convention.

Miss Heck returned to North Carolina to encourage and promote missionary societies. The North Carolina women had organized a state Woman's Missionary Union in 1886.

In Union Association, Woman's Work began to be recognized in 1906 when J. W. Bivens presented a report on Woman's Work at the Association Annual Meeting. From 1913 to 1915, a woman would be assigned to write the report, but a man who was interested in women's work would read the report and discuss it. The first woman to resent a report was Mrs. F. B. Ashcraft in 1916. The brethren were so impressed with her report that the women were given an hour in the 1917 and the 1918 meetings to present Woman's Work. The first statistical report of WMU appeared in the 1913 *Minutes*. Seventeen age-level organizations were recorded in the following churches: Corinth, Hopewell, King Street, Marshville, Meadow Branch, Mill Creek, Monroe First, North Monroe, and Shiloh.



Mrs. Joel W. Griffin wrote in 1919:

When Woman's Missionary Unit first came into existence in our Association, it had a very struggling existence, as practically no support or encouragement was given it; the object of the work was really not understood by a great many; some of those who did not understand were often heard in the way of making remarks of criticisms, but these few pioneer workers in our Association did not give up; they were heroines; they were women of strong conviction, believing that Jesus' last command fell with emphasis on women.  
(Black, p. 199)

As the mission movement was becoming more an important part of the churches in North Carolina, the churches in the Association were beginning to realize the value of women being part of the work.

For many years, Monroe, First Church had claimed that they were the first church to organize a WMU that had a permanent existence. The first church with a permanent Woman's Missionary Society was Beaver Dam Church (Marshville First Baptist Church). A secretary's book found in the papers of Miss Glennie Phiefer after her death, November 12, 1961, listed the continuous existence of a WMU in the Marshville Church since its organization on March 30, 1896. Mrs. Katie Hough (G. A.) Marsh organized the work and was the first president. Miss Glennie Phiefer was secretary. The other 15 charter members were Miss Mamie Bess, Miss Carrie Green, Mrs. Anna Perry Hallman, Miss Lillie Hamilton, Miss Nora Huntley, Miss Susan Horne, Mrs. Ella Griffin Little, Mrs. Martha Bivens Little, Miss Wilma Little, Mrs. Augustine Marsh, Miss Lillian Marsh, Miss Mary Marsh, Mrs. J. C. Morgan, Miss Lilly Morgan, and Miss Nita Phifer. Through the years, this church has had an active WMU. Royal Ambassadors and Sunbeams were organized January 1, 1911.

When the first Corinth Church was admitted to the Association in 1897, it was said, "They have a good W. M. U." (Black, p. 164) This work ceased when the church died.

Rev. H. C. Moore, pastor of Monroe, First Baptist, organized a Woman's Missionary Society in the church on February 18, 1897. Mrs. Moore was president; Mrs. D. A. Covington, vice president, Mrs. F. B. Ashcraft, secretary; and Miss Hattie Belk, secretary. The other charter members were Mrs. J. H. Benton, Mrs. A. W. Biggers, Mrs. G. W. Meredith, and Mrs. E. W. Phifer. A Worker's Band for children was probably organized before 1897 at First Church, Monroe. The leaders were Mrs. J. C. Fletcher and Miss Lillie Austin. Later the organization was called a Sunbeam Band.

The third church to organize was Meadow Branch (now Wingate) in 1897. Mrs. L. C. Bennett of Wadesboro helped them organize. She was the North Carolina WMU Central Committee Vice

President for Region 6. Mrs. Betty Benton was elected president and Miss Polly Crowder, secretary. Royal Ambassadors was organized in 1910 by Mr. and Mrs. B. Y. Tyner.

The Leaders of the three WMU's were invited to meet on Friday, October 12, 1906, at Shiloh Church during the Association's Annual Meeting to pray about and discuss the place of women in the work of the church. Other women attending the Annual Meeting were also invited to participate. When the women went to a room in the church, it was so crowded that it was suggested they walk across the road to a school and meet. Rev. Braxton Craig was the invited speaker. After they prayed, someone asked if they could organize an associational WMU. When the women left the schoolhouse, Union Baptist Association Woman's Missionary Central Committee vice president for the area, was elected the leader. Thus, women from three churches in the association began a vital, active organization that has accomplished much in 98 years.

At the close of the meeting, the fifteen women present from Shiloh stayed and organized a Woman's Missionary Society. Four churches now had WMU work.

Influenced by George Taylor's success with children's and youth mission organizations, many churches began starting them. Rev. Taylor, a former missionary, started working with children in the late 1870's. His Sunbeam Bands included children and youth ranging in age from six to 18 or 20 years old. As he preached and spoke in churches, he told about his Sunbeam Bands. He told them to use the Bible to teach missions. Soon the Sunbeam Band leaders were asking for information about missionaries to tell. Taylor enlisted people to write to missionaries for information about their work and then he would write lesson outlines for the churches. He wrote thousands of letters by hand.

Other mission organizations were organized. In 1907, Young Women's Auxiliary for women ages 18 to 25 years was begun. The organization of Royal Ambassadors for all boys and young men was started in 1908. In 1913 the girls left in the Sunbeam Band who were old enough to go to school became the Girl's Auxiliary. Sometime in the 1920's the GA's were divided into Junior GA's, ages 6 to 12, and Intermediate GA's, ages 13 to 18.

Many churches had children under school age who were members of the Worker's Band and the Sunbeam Bands. After those old enough to attend school had organizations, the young preschool children were called Sunbeams. Their organization was named Sunbeam Band. The organization for adult women was named Woman's Missionary Society in 1899. In larger churches, the WMS members were often divided into circles which met once a month and then joined other circles for a general meeting once a month. A church had a Woman's Missionary Union if it had a Woman's Missionary Society and at least one of the other age-level organizations.

Today, the SBC Woman's Missionary Union organization plan for mission education is Mission Friends, ages 1 to 5 years, Girls in Action, grades 1-6 years, Acteens in Action, grades 7-12 years, and Women on Mission, adult women. Smaller churches may choose to combine men and women in Adults on Mission, all youth in Youth on Mission, all children in Children on Mission, and all preschoolers in Preschoolers on Mission. Royal Ambassadors, a missions education organization for boys 6-18, is part of the Brotherhood Department of the North American Mission Board. Baptist Men is the second part of the Brotherhood Department's work.

Organizations were first furnished program materials by each state's Central Committee. In the late 1800's, national WMU began publishing periodicals for each age-level organization with articles for reading and program suggestions. Today, the publishing branch of SBC Woman's Missionary Union offers a wide variety of books for training, reading, and study, and age-level study resources. The Brotherhood Department of NAMB publishes resources for Royal Ambassadors and Baptist Men.

Many of the churches in Union Association today are organizing Awana for the children and youth. It is a nondenominational program of Bible study and memorization of Scripture passages and verses. The missionary stories provided are fictitious. Most of the missions part consist of Bible study of stories and passages related to missions.

In 1906 there were four churches with WMU organizations: Marshville, Monroe First, Meadow Branch, and Shiloh. The next four churches to organize were Union, Mountain Springs, and Mill Creek in 1908 and Mount Harmony in 1909. It would be years before another WMS was organized. Through the years many of the churches have had one or more of the age-level organizations. A look at the churches with WMU organizations for the years 1918, 1970, and 2003 helps a person see how the WMU work in the Association grew. A star in front of a church's name indicates it has been in continuous existence from about that time until today.

1918 - Corinth, Faulks, Hopewell, \*Marshville, \*Monroe,  
\*Meadow Branch, \*Mountain Springs, Shiloh  
8 churches, 39 churches in Association

1928 - 15 churches have WMU, 44 churches in Association

1945 - 27 churches have WMU, 48 churches in Association

1970 - \*Antioch, \*Austin Grove, \*Benton's Cross Road, Bethel  
Calvary, Corinth, \*Ebenezer, \*Euto, \*Fairfield, \*Faith,  
\*Hamilton Cross Roads, \*Hartis Grove, \*Hermon,  
\*Hopewell, King Memorial, Lee Park, \*Macedonia  
\*Mary Elizabeth, \*Midway, \*Mill Creek, West Monroe,  
\*Mount Moriah, \*Mount Olive, \*Mt. Pleasant, Providence,  
\*Roanoke, \*Sandy Ridge, \*Sardis, \*Sutton Park, \*Union  
Grove, \*Waxhaw, \*Wingate  
32 churches have WMU, 56 churches in Association

2003 - \*Antioch, \*Austin Grove, \*Benton's Cross Roads,  
Centerview, Central, Corinth, Covenant, \*Ebenezer,  
Faulks, Forest Hills, \*Hamilton Cross Road, \*Hartis Grove,  
\*Hermon, Hopewell, Howie, Lakeview, Lanes Creek,  
Living Waters, \*Macedonia, Marshville, \*Mary Elizabeth,  
\*Midway, \*Mill Creek, Monroe First, Morgan Mill Road, Mt. Harmony, Mt. Moriah,  
\*Mt. Pleasant, Mt. Zion, Mountain Springs, New Hope, New Salem, Oak Grove,

Philadelphia, Pleasant Hill, \*Roanoke, \*Sandy Ridge, \*Sardis, Secrest Grove, Shiloh, Solid Rock, Sunset Park, \*Sutton Park, Trinity, Union, \*Union Grove, Unionville, \*Waxhaw, Weddington Community, Westend, \*Wingate  
55 churches have WMU, 80 churches in Association

Mrs. F. B. Ashcraft, Mrs. John A. Bivens, Mrs. Anne Ashcraft Brooks, and Dr. Marian Hume deserve recognition for the work they did in promoting WMU work and for the increases in the number of organizations. They spent many hours traveling to the churches and talking with pastors and women to encourage them, to enlighten them, and to enlarge their visions of mission work and the part they should have in it.

The women who have served as Central Committee Vice Presidents, Presidents, Superintendents, or Directors of Woman's Missionary Union for the Association's WMU work have been the following ladies: Mrs. D. M. Austin (Before 1897), Mrs. B. F. Watson (1897), Mrs. D. A. Covington (1897-1906), Mrs. F. B. Ashcraft (1906-1916), Mrs. C. M. Beach (1916-19\_\_), Mrs. D. B. Snyder (19\_\_-1926), Mrs. M. H. L. Presler (1926-1927), Mrs. J. W. Snyder (1927-1930), Mrs. Wilton Williams (1930-1935), Mrs. F. B. Ashcraft (interim for several months in 1935 until the new president took office when Mrs. Williams was killed in a car accident), Mrs. Mott B. Blair (1935-1941), Mrs. Z. Mark Hill (1941-1945), Mrs. John A. Bivens (1945-1948), Mrs. Henry Gamble (1948-1951), Mrs. John A. Bivens (1951-1957), Mrs. W. A. Funderburk (1957-1962), Mrs. J. Howard Williams (1962-1966), Mrs. Anne Ashcraft Brooks (1966-1977), Mrs. Ramona Adams (1970-1974, died three months after she began her fifth year as Director), Dr. Marian Hume (1974-1984), Mrs. Barbara Price (1984-1985), Mrs. Floyd Helms (1985-1986), Dr. Marian Hume (1986-1991), Mrs. Billie G. Hutchison (1991-1996), Mrs. Angie Riggins (1996-2000), Mrs. Billie G. Hutchison (2000-2001), Mrs. Angie Riggins (2001-2002), Mrs. Crystal Lovin (2001-)

The three main emphases of the Associational WMU were studying, giving, and doing. Women need to know the missionary message of the Bible, to know about the work of the missionaries, and to be aware of opportunities for mission ministries.

Giving to the local churches was important, but also giving to missions was stressed. The women were strong supporters of giving through the Cooperative Program in their local churches. For many years, the WMU gave the Lottie Moon Christmas Offering, Annie Armstrong Easter Offering, and the Fannie Heck Offering. In the late 1970's, the foreign mission and home mission offerings became church-wide offerings. When the Fannie Heck Offering became a part of the North Carolina Mission Offering, WMU was asked to help promote the state missions offering. The women also gave generously to support mission ministries of their local churches. The amounts given to missions in Union Association have been much larger than they would have been without the support and promotion of the Women's Missionary Union.

Three women in Union Association who depended on money from their farms decided they wanted more money to give to missions. Mrs. E. E. Taylor, Philadelphia Church, raised African Violets and sold them, giving all her profit to missions.



Mrs. Dorothy Compton, Mount Pleasant Church, made and sold fried apple pies to have more money for the Lottie Moon and Annie Armstrong Offerings and other mission offerings. She was a strong supporter and promoter of missions in her church.

Mrs. Grady Spittle, Oak Grove Church, asked her husband if she could have the eggs the hens laid on Sunday to sell to have extra money for missions. He finally permitted her to do this. She hurried home from church each Sunday to gather the eggs laid that morning. After some time, she noted that the number of eggs she was getting was considerably reduced. Some one finally told her why. Her husband was going home between Sunday School and worship service and gathering the eggs so he would have more egg money for the family expenses. Without saying a word to him, she decided she would gather the eggs before she left for Sunday School. She used some excuse to need to go later than her husband went and asked a neighbor to ride with them since they went later than the Spittle's customarily went. Now, Mr. Spittle was the one with a few eggs on Sunday morning. He finally agreed to let her have all the eggs laid on Sunday.

A school teacher decided she wanted more money to give to missions. The opportunity presented itself for her to enroll in a graduate course, which would give her another graduate degree and \$1,200 per year in salary for extra money for missions while still teaching. This also increased her retirement, so she still has extra money for missions.

Some Woman's Missionary Society members have been involved in meeting needs and witnessing through participation in mission ministries since the beginning of WMU organizations. The first name given to "doing" missions was Personal Service. Later, as the women extended the areas where they ministered, the name Community Missions was used. In 1996 the name was changed to Mission Action, hoping more women would become involved in hands-on-mission ministries.

During a time of financial struggles in the Southern Baptist Convention and some state conventions, SBC Woman's Missionary Union suggested projects involving WMU institutions and Southern Baptist Convention and State Convention projects to which the women could contribute.

During the early years of Union Baptist Association's WMU organizations, the women helped support the W. M. U. Training School in Louisville, Kentucky, with their Fannie Heck Offerings, gave money to the 75 Million Dollars Campaign and other Southern Baptist Convention and State Convention causes.

Since 1950 Union Baptist Association Woman's Missionary Union has been involved in many outreach ministries.

Examples of some of these ministries have been the following:

1. Funded the Mary Blair Scholarship Fund to provide two scholarships per year for an incoming freshman at Wingate College. The current amount is \$300 per semester. Given each year since 1953.



2. Furnished the furniture for the Director of Missions office when the Associational Office Building was built in 1979.
3. Gave money to buy gifts for inmates of the North Carolina Women's Correction Centers.
4. Donated gifts and iced cakes for the Christmas parties for the Monroe Unit of the Department of Corrections.
5. Cooperated with Anson Association WMU in furnishing and renovating a house donated by Wingate College to be a residence for missionaries on furlough.
6. Served as volunteers for disaster relief and construction projects including Habitat for Humanity.
7. Went on mission trips as volunteers to assist missionaries and to work in Vacation Bible Schools and Backyard Bible Clubs.
8. Volunteered to help in the Association's "Bottoms Up Booth" at the Blooming Arts Festival in Monroe.
9. Cooperated with the Union County Public Schools by supplying school supplies for children who could not afford them.
10. Promoted the "Souper Bowl" Offering for the Community Shelter, Operation Reach Out, and Loaves and Fishes.
11. Started a spiritual ministry with motorcyclist, which includes Bible study.
12. Packed food boxes to be sent to North Korea.
13. Donated money and labor to help build Camp Mundo Vista, a camp owned by NC Woman's Missionary Union.
14. Provided Rev. W. O. Hern, a Special Worker with Arabs in North Carolina, Arabic Bibles and Scripture portions.
15. Packed food boxes to be sent to South Korea.
16. Donated the money for Kenneth Wellmon, missionary in Antigua, to buy a set of Matthew Henry Commentaries to be used in Antigua by the ministers.
17. Donated the money for Jackie Napier Ford, missionary to Malawi, to buy a set of dishes and cookware.
18. Sent \$125 per couple to Rev. and Mrs. Kenneth Helms, Jr., Jackie and Walter Ford, James and Wanda Parks, and Dennis and Debbie Connell to use in preparation and getting supplies when they were ready to leave as newly appointed foreign missionaries. David and Janet Smith and Guy and Elena Key were each given \$100 when appointed by the Foreign Mission Board. Sheralynn Wilson was given \$50 when she went as a journeyman to Korea. Jenny Down was also given \$50 when she served under the Home Mission Board in New Orleans.

The Associational WMU has met each Spring for an Annual meeting, when one or two missionaries were invited to speak at each meeting. Leadership training was provided for local church WMU leaders and mission studies were held occasionally for all the age groups. Baptist Women had associational prayer retreats during the 1970's and 1980's. For some years, the women met for a luncheon when some Baptist Woman was selected as "Baptist Woman of the Year." The Acteens held associational meetings on a regular basis for many years. The GA's had rallies and began in 1973 having a GA Day Camp on a Saturday.

Through the years the Union Baptist Association WMU has been a faithful promoter and supporter of missions. They have learned the grace of giving and the happiness of winning people to Christ. For all that the WMU women have done, we are thankful and glorify God.

**“We’ve a STORY to tell to the nations.”**

Written by Marian Hume  
July 2004

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Interview – Dr. Dennis Burton

N.C. Baptist Historical Society

Wake Forest University

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Dr. Marian Hume – Did much of the initial research

Media Resource Center, Union Baptist Association

Library, Wingate University

Archives, Wingate University

## CHURCHES IN BROWN CREEK ASSOCIATION 1854-1883

COUN: Union DATE CONST: 1882, Sept 16  
FROM: None TO: BROWN CREEK [E]  
MIN: 1882 Admitted Oct. 6. In UNION 1884.

COUN: Union DATE CONST: 1861, Aug. 2  
FROM: None. TO: BROWN CREEK [E]  
MIN: 1861 Admitted Oct. 10 In UNION 1884.

COUN: Chesterfield (SC) DATE CONST: 1883  
FROM: None TO: BROWN CREEK [E]  
MIN: 1883 Admitted Oct. 12 In UNION 1884.

COUN: York (SC) DATE CONST: 1858, July  
FROM: None TO: BROWN CREEK [E]  
MIN: 1858 Admitted Oct. 9 Became Pleasant Valley, 1859

COUN: Anson DATE CONST: 1877  
FROM: None TO: BROWN CREEK [E]  
MIN: 1877 Admitted Oct. 12 Dismissed to ANSON [E] Oct. 10, 1882.

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## Appendix A continued

### Center / Centre

COUN: Anson  
FROM: None TO: BROWN CREEK [E]  
MIN: 1879. Admitted Oct. 10 Dismissed to ANSON [E] as Norwood  
Oct. 12, 1883.

### Charlotte

COUN: Mecklenburg  
FROM: Moriah TO: BROWN CREEK [E]  
MIN: 1857 Admitted Oct. 9 Reconstituted Sept. 8, 1855.  
Dismissed Oct. 1871.  
In SOUTH YADKIN 1873.

### Concord

COUN: Cabarrus  
FROM: None TO: BROWN CREEK [E]  
MIN: 1864 Admitted: Oct. 8 Dismissed to ROCKY RIVER [E]  
1868.

### Corinth [E]

COUN: Union  
FROM: None TO: BROWN CREEK [E]  
MIN: 1866 Admitted Oct. 13 Not listed after 1873. Church died.

### Cross Roads [E]

COUN: Union  
FROM: Moriah TO: BROWN CREEK [E]  
MIN: 1855 Admitted: Oct. 20 1871, Providence formed. 1872, dropped..  
1881, Readmitted. In UNION 1884.

### Deep Creek

COUN: Anson  
FROM: Moriah TO: BROWN CREEK [E]  
MIN: 1859 Admitted Oct. 8 Dismissed to ANSON [E] Oct. 10, 1882.

### Deep Springs

COUN: Anson  
FROM: None TO: BROWN CREEK [E]  
MIN: 1864 Admitted: Oct. 8 In UNION 1884

### Elizabeth

COUN: Chesterfield, SC  
FROM: Moriah TO: BROWN CREEK [E]  
MIN: 1859 Admitted: Oct. 8 Dismissed to CHESTERFIELD (SC)  
Oct. 16, 1884



## Appendix A continued

### Faulks

COUN: Union  
FROM: Moriah TO: BROWN CREEK [E]  
MIN: 1854 Admitted July. Charter member In UNION 1884

### Grove Springs

COUN: Union  
FROM: None TO: BROWN CREEK [E]  
MIN: 1883 Admitted Oct. 12 In UNION 1884.

### Hamer Creek

COUN: Montgomery  
FROM: None TO: BROWN CREEK [E]  
MIN: 1880 Admitted Oct. 8 In UNION 1884.

### Hopewell

COUN: Union  
FROM: None TO: BROWN CREEK [E]  
MIN: 1879 Admitted Oct. 10 In UNION 1884.

### Jerusalem [E]

COUN: Union  
FROM: None TO: BROWN CREEK [E]  
MIN: 1874 Admitted Oct. 9 In UNION 1884.

### Liberty Hill

COUN: Chesterfield (SC)  
FROM: Moriah TO: BROWN CREEK [E]  
MIN: 1882 Admitted Oct. 6 In UNION 1884

### Macedonia

COUN: Union  
FROM: None TO: BROWN CREEK [E]  
MIN: 1880 Admitted Oct. 8 In UNION 1884

### Matthews

COUN: Mecklenburg  
FROM: Rocky River [E] TO: BROWN CREEK [E]  
MIN: 1881 Admitted Oct. 7 In UNION 1884.

### Meadow Branch

COUN: Union  
FROM: Moriah TO: BROWN CREEK [E]  
MIN: 1856 Admitted Oct. 6 In UNION 1884.

## Appendix A continued

### Mineral Springs

COUN: Anson DATE CONST: 1845, Aug. 16  
FROM: Pee Dee TO: BROWN CREEK [E]  
MIN: 1856 Admitted Oct. 12 Dismissed to Anson [E] Oct. 6, 1882

### Monroe

COUN: Union DATE CONST: 1852, Oct. 22  
FROM: Moriah TO: BROWN CREEK [E]  
MIN: 1854 Admitted July. Charter member. In UNION 1884.

### Mount Moriah

COUN: Union DATE CONST: 1820  
FROM: Moriah TO: BROWN CREEK [E]  
MIN: 1856 Admitted Oct. 6 In UNION 1884.  
1857 Full fellowship Oct 10

### Mount Olive

COUN: Anson DATE CONST: 1833, Apr. 21  
FROM: Moriah TO: BROWN CREEK [E]  
MIN: 1854 Admitted July. Charter member In UNION 1884

### Mount Pleasant

COUN: Union DATE CONST: 1880, June 19  
FROM: None TO: BROWN CREEK [E]  
MIN: 1880 Admitted Oct. 8 In UNION 1884.

### New Hope

COUN: Union DATE CONST: 1878  
FROM: None TO: BROWN CREEK [E]  
MIN: 1878 Admitted Oct. 11 In UNION 1884.

### Olive Branch

COUN: Union DATE CONST: 1858, Oct. 30  
FROM: None TO: BROWN CREEK [E]  
MIN: 1859 Admitted Oct. 9 In UNION 1884.

### Philadelphia

COUN: Union DATE CONST: 1773  
FROM: Moriah TO: BROWN CREEK [E]  
MIN: 1857 Admitted Oct. 10 In UNION 1884.

## Appendix A continued

### Piney Grove

COUN: Anson  
FROM: Pee Dee TO: BROWN CREEK [E]  
MIN: 1874 Admitted Oct. 9  
DATE CONST: 1853, Oct. 15  
Church disbanded May 1874. Reorganized  
September 1874 as Polkton.  
Listed as Piney Grove 1878 - 1880.  
Became Polkton again 1881.  
Dismissed to ANSON I [E]  
Oct. 6, 1882.

### Pleasant Plains

COUN: Mecklenburg  
FROM: None TO: BROWN CREEK [E]  
MIN: 1870 Admitted Oct. 7  
DATE CONST: 1870  
In UNION 1884.

### Pleasant Valley

COUN: York (SC)  
FROM: X TO: BROWN CREEK [E]  
MIN: 1859 Admitted Oct. 8  
DATE CONST: 1858, July  
Formerly, Buck Hill for one year.  
Dismissed to YORK (SC) Oct. 9, 1868

### Polkton

COUN: Anson  
FROM: X TO: BROWN CREEK [E]  
MIN: 1875 Admitted Oct. 9  
DATE CONST: 1855, Oct. 15  
Formerly Piney Grove.  
September 1874 reorganized as Polkton.  
Listed as Piney Grove 1978-1880.  
Became Polkton again in 1881.  
Dismissed to ANSON I [E] Oct. 6, 1882.

### Rocky Mount

COUN: Anson  
FROM: None TO: BROWN CREEK [E]  
MIN: 1866 Admitted Oct. 12  
DATE CONST: 1866, Apr. 29  
In UNION 1884.

### Rocky River

COUN: Anson  
FROM: Pee Dee [E] TO: BROWN CREEK [E]  
MIN: 1856 Admitted Oct. 6  
DATE CONST: 1776  
Dismissed to ANSON I Oct. 6, 1882.

### Shiloh

COUN: Union  
FROM: Moriah TO: BROWN CREEK [E]  
MIN: 1855 Admitted Oct. 20  
DATE CONST: 1847  
In UNION 1884.

**Union Grove [E]**

DATE CONST: 1869 - 1873

TO: BROWN CREEK [E]

Not listed after 1873.

COUN: Anson

DATE CONST: 1857, Mar. 29

TO: BROWN CREEK [E]

Dismissed to PEE DEE [E] Oct. 8, 1859

Dismissed to ANSON I [E] Oct. 6, 1882.

COUN: Union

DATE CONST: 1830

TO: BROWN CREEK [E]

In UNION 1884.

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## APPENDIX B

### UNION BAPTIST ASSOCIATION CHURCHES 1884 - 2004

BROWN CREEK ASSOCIATION [E] on October 16, 1884, voted to change its name to UNION BAPTIST ASSOCIATION. Wingate School established in 1895.

#### CHURCHES AFFILIATED WITH UNION BAPTIST ASSOCIATION

<u>Church</u>	<u>Organized</u>	<u>Former Assn.</u>	<u>Affiliated</u>	<u>Comments</u>
Antioch .....	1892	None .....	1892	Fully admitted, Oct. 4, 1892.
Union County	Oct. 3		Oct. 4	
Austin Grove .....	1914	None .....	1914	Fully admitted, Oct. 8, 1914.
Union County	Oct. 2		Oct. 8	
Beavers Dam .....	1883	X .....	1888	Formerly Grove Springs. Fully
Union County	Sept. 18		Sept. 15	admitted, Oct. 12, 1883.
Benton Heights.....	1947	None .....	1947	Fully admitted, Oct. 28 1947.
Union County	Aug. 17		Oct. 28	
Benton's Cross Roads*	1882	BROWN CREEK [E]	1884	Fully admitted, Oct. 6, 1882.
Union County	Sept. 16			
Bethel* .....	1861	BROWN CREEK [E]	1884	Fully admitted, Oct. 10, 1861.
Union County	Aug. 2			
Black Creek* .....	1883	BROWN CREEK [E]	1884	Fully admitted, Oct. 12, 1883.
Chesterfield County, SC				Dismissed Oct. 12, 1888 to MORIAH (SC)
Bond's Grove Mission ...	1958	None .....	1959	Became Green Memorial 1958.
Union County				Watchcare, Oct. 28, 1959; Oct. 25, 1960; and Oct. 24, 1960. Fully admitted, Oct. 30, 1962. Name changed to Pleasant Pines in 1966. Last listed in 1880. Disbanded, 1880(1). .
Calvary .....	1960	None .....	1960	Watchcare, Oct. 30, 1960 and
Union County	Aug. 7		Oct. 30	Oct. 24, 1961. Fully admitted Oct. 25, 1962.

\* means church has functioned continuously since that date.

X means church had previous name(s).



# Appendix B continued

<u>Name</u>	<u>Organized</u>	<u>Former Assn.</u>	<u>Affiliated</u>	<u>Comments</u>
Centerview ..... Union County	1945 Oct. 16	None .....	1945 Oct. 30	Fully admitted, Oct. 30, 1945.
Central ..... Union County	1952 Apr. 5	None .....	1952 Oct. 27	Watchcare, Oct. 27, 1953 and Oct. 26, 1954. Fully admitted, Oct. 26, 1955. .
Christ ..... Union County	1991	None ..... Mission of association	1991	Watchcare, Oct. 29, 1991. Fully admitted, Oct. 27, 1992.
Clearview ..... Union County	1970	None .....	1971 Oct. 26	Watchcare., Oct 26, 1971 and Oct. 25, 1972. Fully admitted, Oct. 31, 1973. Merged with Forest Hills, 1979.
Community ..... Union County	1996	None ..... Mission of association.	1998 Jan. 28	Watchcare, Jan 28, 1998 Fully admitted Apr. 29, 1999
Corinth ..... Union County	1897 Sept. 9	None .....	1897 Oct. 7	Fully admitted Oct. 7, 1897.
Cornerstone ..... Union County	1982	None .....	1984 Oct. 30	Watchcare, Oct. 30, 1984. Fully admitted Oct. 29, 1985
Covenant ..... Union County	1984	None .....	1984 Oct. 30	Watchcare, Oct. 30, 1984. Fully admitted, Oct. 29, 1985
Cross Roads [E]* ..... Union County	about 1853	BROWN CREEK [E]	1884	Admitted Oct. 20, 1855. Disbanded, 1888.
Deep Springs* ..... Anson County	1864	BROWN CREEK [E]	1884	Dismissed to ANSON I Oct. 11, 1890. Readmitted, Nov. 10, 1893. Dismissed to ANSON II 1953.
Ebenezer* ..... Union County	1879	ROCKY RIVER [E]	1884	Admitted, Oct. 16, 1884.
Elizabeth* ..... Chesterfield County, (SC)	1825	BROWN CREEK [E]	1884	Admitted, Oct. 7, 1859. Dismissed to CHESTERFIELD (SC) Oct. 15, 1884.
* means church has functioned continuously since that date.		X means church had previous name(s).		

**Appendix B** continued.

<u>Church</u>	<u>Organized</u>	<u>Former Assn.</u>	<u>Affiliated</u>	<u>Comments</u>
El Buen Pastor ..... (The Good Shepherd) July 21 Union County	2001	None ..... Mission of Association	1990	Began meeting in 1989. Watchcare, April 28, 1998. Fully admitted, Feb. 8, 2000.
Emmanuel ..... Union County	1981	None ..... Mission of Association	1981 Oct. 27	Watchcare, Oct 27, 1981 Fully admitted, Oct 26, 1982.
Euto ..... Union County	1926 Dec. 5	None ..... Mission of Association	1927 Oct. 12	Fully admitted, Oct. 12, 1927
Fairfield ..... Union County	1901 Sept. 24	None ..... Mission of Association	1902 Oct. 9	Fully admitted, Oct. 9, 1902.
Faith ..... Union County	1960 Nov.	None ..... Mission of Association	1960 Oct. 30	Watchcare, Oct. 30, 1960 and Oct. 24, 1961. Fully admitted Oct. 25, 1962.
Faulks* ..... Union County	1851 Aug. 1	BROWN CREEK [E] .	1884	Charter member of association, July 1854.
Fellowship ..... Union County	1972	None ..... Mission of Association	1980 Oct. 28	Watchcare, Oct. 28, 1980. Fully admitted Oct. 27, 1981.
Forest Hills ..... Union County	1970	X ..... Mission of Association	1979	Formerly Clearview. Renamed, 1979. Pathway merged with Forest Hills, 1982.
Friendly ..... Union County	1949 May 8	None ..... Mission of Association	1949 Oct. 25	Fully admitted Oct. 25, 1949.
Green Memorial ..... Union County	1958	X ..... Mission of Association	1958	Formerly Bond's Grove Baptist Mission. Watchcare, Oct. 18, 1959, Oct. 25, 1960, and Oct. 24, 1961. Fully admitted, Oct. 30, 1962. Name changed to Pleasant Pines in 1968. Disbanded 1980(1).
Grove Springs ..... Union County	1883 Sept. 18	BROWN CREEK [E]	1884	Fully admitted, Oct. 12, 1883. Name changed to Beaver Dam, Sept. 15, 1888.

# Appendix B continued

<u>Church</u>	<u>Organized</u>	<u>Former Assn.</u>	<u>Affiliated</u>	<u>Comments</u>
Hamer Creek ..... Montgomery County	1864	BROWN CREEK [E]	1884	Fully admitted 1864. Dismissed to MONTGOMERY 1884.
Hamilton's Cross Roads ..... Union County	1890 Mar. 13	None .....	1890 Oct. 9	Fully admitted Oct. 9, 1890 1892-1898 mission church of Baptist Sunday School Board. Under watchcare of NC Baptist State Convention. Readmitted, Oct. 6, 1898.
Hartis Grove ..... Union County	1939 Apr. 30	None .....	1939 Oct. 24	Fully admitted Oct. 24, 1939.
Harvest ..... Union County	1996	None ..... Mission of Association ...	1997 Dec. 5	Watchcare, Jan. 28, 1997. Fully admitted, Apr. 28, 1998.
Henriette ..... Union County	1922 May 6	None .....	1922 Oct. 24	Became Mary Elizabeth, 1924. Fully admitted, Oct. 24, 1922
Helms Chapel Baptist Mission Union County Began meeting	Fall 1954	None .....	None	Mission was named in 1956. Denied affiliation with Association, May 17, 1964. Changed name to Hillcrest Baptist Mission on May 17, 1964. Name changed to Hillcrest Baptist Church.
Hermon ..... Union County	1889	None .....	1899 Oct. 9	Fully admitted, Oct. 9, 1899.
Hillcrest ..... Union County.....	1955 Jan.	X .....	1973 Oct. 31	Watchcare, Oct. 31, 1973. Fully admitted, Oct. 30, 1974.
Hopewell* ..... Union County	1878 Oct. 6	BROWN CREEK [E]	1884	Fully admitted, Oct. 11, 1878.
Howie ..... Union County	1931	None .....	1931 Oct. 27	Fully admitted, Oct. 27, 1931.

**Appendix B** continued

<u>Church</u>	<u>Organized</u>	<u>Former Assn.</u>	<u>Affiliated</u>	<u>Comments</u>
Indian Trail ..... Union County	1955 Jan. 23	None .....	1955 Oct. 26	Fully admitted, Oct. 26, 1955.
Indian Trail East Campus Union County	2000	Satelite of First Baptist, Indian Trail		As an arm of First Baptist, Indian Trail, congregation is affiliated with association.
Jerusalem [E] ..... Union County	1874-1884	BROWN CREEK [E] .	1884	Disbanded and dropped on Oct. 16, 1884.
King Memorial ..... Union County	1964 Sept.	X .....	1964 1997	Formerly King Street. Became First Waxhaw 1985. Became King Memorial again, 1997.
King Street ..... Union County	1899 Sept.	None .....	1899	Fully admitted, Oct. 6, 1899 Became King Memorial 1964.
Lakeside ..... Union County	1971	None .....	1971 Oct. 30	Watchcare, Oct. 26, 1971. Became Trinity 1972. Admitted as Trinity, 1972.
Lakeview ..... Union County	1982 Oct. 10	None ..... Mission of Association	1982 Oct.	Watchcare, Oct. 25, 1983. Fully admitted, Oct. 30, 1984.
Lanes Creek ..... Union County	1953 Mar. 9	None .....	1953	Watchcare, Oct. 28, 1953 and Oct. 27, 1954. Fully admitted, Oct. 26, 1955.
Lee Park ..... Union County	1925 Apr. 17	X .....	1924	Formerly, Oak View Fully admitted, Oct. 1925.
Liberty Hill ..... Chesterfield (SC)	1852	BROWN CREEK [E] .	1884	Dismissed from UNION to CHESTERFIELD (SC) Nov. 8, 1894.
Living Waters ..... Union County	1996	None .....	1996	Watchcare, April 30, 1996. Fully admitted, July 29, 1997.
Macedonia * ..... Union County	1880 Sept. 19	BROWN CREEK [E] ...	1884	Fully admitted, Oct. 8, 1880.

# Appendix B continued

<u>Church</u>	<u>Organized</u>	<u>Former Assn.</u>	<u>Affiliated</u>	<u>Comments</u>
Marshville, First* Union County	..... 1883	None .....	1883 Oct. 21	Began as Grove Springs 1883. Fully admitted Oct. 21, 1883. Changed name to Beaver Dam, Sept. 15, 1888. Changed name to Marshville, Jan. 1990. Became First Baptist 1987.
Mary Elizabeth Union County	..... 1924	None .....	1893 Nov. 9	Fully admitted, Oct. 24, 1924.
Matthews Mecklenburg County	..... 1881 Oct. 21	BROWN CREEK [E] ..	1884 Oct. 7	Fully admitted, Oct. 7, 1881. Dismissed from UNION to MECKLENBURG AND CABARUS , Oct. 7, 1887.
Meadow Branch * Union County	..... 1810 Jan. 15	BROWN CREEK [E]	1884	Fully admitted, Oct. 6, 1856 Became Wingate 1931.
Midway Union County	..... 1924 Sept. 30	None .....	1924 Oct.	Fully admitted, Oct. 1924.
Mill Creek * Union County	..... 1856 Oct. / Nov.	ROCKY RIVER [E] ...	1884 Oct. 8	Fully admitted, Oct. 17, 1884.
Mineral Springs * Anson County	..... 1845 Aug. 16	PEE DEE [E] .....	1883	Fully admitted, Oct. 6, 1856. Dismissed to PEE DEE, Oct. 12, 1883. Readmitted, 1923. Dismissed to ANSON II, 1953.
Monroe * Union County	..... 1852 Oct. 24	BROWN CREEK [E] .	1854	Charter member of Association. July 1854.Name changed to Monroe, First, 1899.
Monroe, Second Union County	..... 1898	None .....	1898 Oct. 6	Fully admitted Oct. 6, 1898. Became North Monroe, 1903.
Morgan Mill Road Union County	..... 1989	None .....	1989 Nov.	Watchcare, Apr. 24, 1990. Fully admitted, Oct. 30, 1990.
Mount Harmony Mecklenburg County	..... 1893 June 4	None .....	1893 Nov. 9	Fully admitted, Nov. 10, 1893.
Mount Moriah * Union County	..... 1820	BROWN CREEK [E] ....	1884 Oct. 27	Fully admitted, Oct. 10, 1857. Dismissed to CHESTERFIELD ASSN., Oct. 6, 1892



# Appendix B continued

<u>Church</u>	<u>Organized</u>	<u>Former Assn.</u>	<u>Affiliated.</u>	<u>Comments</u>
Mount Olive ..... Anson County	1833 Apr. 21	BROWN CREEK [E] ...	1884	Charter member of Association. July 1854. Dismissed to ANSON I, 1883. Readmitted Oct. 6, 1898.
Mount Pleasant ..... Union County	1880 June 19	BROWN CREEK [E]	1884	Fully admitted Oct. 8, 1880.
Mount Zion ..... Union County	1913 Nov. 10	None .....	1913 Oct. 4	Fully admitted Oct. 10, 1913.
Mountain Springs ..... Union County	1901 July 19	None .....	1901 Oct. 11	Fully admitted, Oct. 11, 1901.
New Beginnings Community Union County	1999 Apr. 4	None ..... Mission of Association	1999	Watchcare, Apr. 27, 1999. 2000. Fully admitted, Oct. 23, 2001.
New Creation Fellowship Union County	2001	None .....	1999	Watchcare, July 22, 2002.
New Home* ..... Anson County	1889 Aug. 5	PEE DEE .....	1898	Fully admitted, Oct. 7, 1898. Dismissed to ANSON II, 1910.
New Hope ..... Union County	1878	BROWN CREEK [E] ..	1884	Fully admitted, Oct. 10, 1879.
New Salem ..... Union County	about 1887	None.....	1887	Request for affiliation withdrawn Oct. 6, 1887. Fully admitted Oct. 10, 1889.
North Monroe ..... Union County	1898	None .....	1903	Formerly, Monroe, Second. Name changed, 1903. Fully admitted, Oct. 6, 1898. Did not meet 1904-1905. Reorganized 1806. Readmitted, 1906.
Oak Grove ..... Union County	1888	None .....	1888 Oct. 12	Fully admitted, Oct. 12, 1888.
Oak View ..... Union County.....	1925 Apr. 7	None .....	1925 Oct.	Fully admitted, 1925 Became Lee Park, 1954.
Oakland ..... Jan 3	1971	None .....	1971 Oct. 26	Watchcare, Oct. 26, 1971. Fully admitted, Oct. 25, 1972.

# Appendix B continued

<u>Church</u>	<u>Organized</u>	<u>Former Assn.</u>	<u>Affiliated</u>	<u>Comments</u>
Olive Branch * ..... Union County	1858 Oct. 30	BROWN CREEK [E] ....	1884	Fully admitted, Oct. 8, 1859.
Philadelphia * ..... Union County	1773	BROWN CREEK [E] ...	1884	Organized as a church 1793, known locally as "Lewellyn's Church." Formerly "Old" Lanes Creek Church." Name changed to Philadelphia between 1850 and Oct. 1854.
Pleasant Hill ..... Union County	1868	ROCKY RIVER [E] .....	1886	Fully admitted Oct. 8, 1886.
Pleasant Pines [E] ..... Union County	1958	X .....	1958	Formerly Green Memorial. Name changed to Pleasant Pines 1966. Disbanded 1981.
Price's Chapel ..... Union County	1950	None .....	1950 Oct. 24	Became Providence, 1964. Fully admitted, Oct. 24, 1950.
Providence ..... Union County	1968	X .....	1968	Formerly Price's Chapel. Fully admitted, Oct. 24, 1950
Roanoke ..... Union County	1901 Apr. 5	None .....	1901 Oct. 11	Fully admitted, Oct. 11, 1901.
Rocky Mount ..... Union County	1866	BROWN CREEK [E] ....	1884	Fully admitted, Oct. 12, 1866. Dismissed to ANSON I, Oct. 10, 1889.
Sandy Ridge ..... Union County	about 1889	None .....	1892 Oct. 5	Fully admitted, Oct. 5, 1892.
Sardis ..... Union County	1901	None .....	1901 Oct. 11	Fully admitted, Oct. 11, 1901.
Secrest Grove ..... Union County	1934	None .....	1935 Oct.	Fully admitted, 1935.
Shiloh ..... Union County	1847	BROWN CREEK [E] ..	1884	Fully admitted, Oct. 20, 1856.
* means church has functioned continuously since that date.		X means church had previous name(s).		

# Appendix B continued

<u>Church</u>	<u>Organized</u>	<u>Former Assn.</u>	<u>Affiliated</u>	<u>Comments</u>
Solid Rock ..... Union County	1980 Nov. 12	None .....	1991 Nov. 21	Watchcare, Nov. 21, 1991 Fully admitted, Oct. 24, 1992.
South Monroe ..... Union County	1947 June	None .....	1947 Oct. 28	Fully admitted, Oct. 28, 1947. Became Sunset Park, 1961.
Sunset Park ..... Union County	1961	X .....	1961	Formerly Monroe, South, changed to South Monroe. Fully admitted, Oct. 28, 1947. Named Sunset Park, 1961.
Sutton Park ..... Union County	1959	X .....	1959	Formerly Monroe, Second. Fully admitted, Oct. 6, 1898. Became North Monroe, 1903. Ceased to function 1904-1905. Reorganized 1906. Readmitted Oct. 11, 1906. Renamed Sutton Park, 1959.
Trinity ..... Union County	1972	X .....	1972 Oct. 24	Formerly Lakeside. Admitted fully under name Trinity, Oct. 24, 1972.
Union ..... Union County	1894	None .....	1895 Oct. 11	Fully admitted, Oct. 11, 1895.
Union Grove ..... Union County	1910	None .....	1911 Oct. 4	Fully admitted, Oct. 4, 1911.
Unionville ..... Union County	1980	None .....	1997	Watchcare, April 19, 1997.
Waxhaw ..... Union County	1830	BROWN CREEK [E] ..	1884	Fully admitted, Oct. 6, 1856.
Weddington Community Fellowship Union County	2001 Apr. 15	None .....	2001 Jan. 23	Began meeting Jan. 2001. Watchcare, Jan 23, 2001.
Weddington, First ..... Union County	1990 Apr. 15	None .....	1990 Jan. 23	Began meeting, Jan. 21, 1990 Watchcare, Apr. 24, 1990 Fully admitted, Oct. 30, 1990.

**Appendix B** continued

<u>Church</u>	<u>Organized</u>	<u>Former Assn.</u>	<u>Affiliated</u>	<u>Comments</u>
West Monroe .....	1911	None .....	1911	Fully admitted Oct. 4, 1911.
Union County	June 27		Oct. 4	Name legally changed to West Monroe in 1971.
Westend .....	1995	None .....	1995	Watchcare, Sept. 12, 1995.
Union County	July 28		Sept. 12	Fully admitted, Oct. 29, 1996
Wingate .....	1810	BROWN CREEK [E] ..	1884	Formerly, Meadow Branch.
Union County	Jan. 15			Fully admitted, Oct. 6, 1856
				Name changed to Wingate, Sept. 30, 1931.
**Pleasant Plains .....	1879	BROWN CREEK [E] .	1884	Fully admitted Oct. 7, 1870.
Mecklenburg County				Dismissed to MECKLENBURG and CABARRUS in 1897.

\* means church has functioned continuously since that date.

X means church had previous name(s).

\*\* Pleasant Plains inadvertently omitted on page 114.

Revised by John R. Woodward  
1991 and 1996

Revised by Marian R. Hume  
July 15, 1994

Appendix B continued

CHURCHES UNDER WATCHCARE

DID NOT BECOME FULL FELLOWSHIP MEMBERS OF UNION BAPTIST ASSOCIATION

<u>Church</u>	<u>Organized</u>	<u>Former Assn.</u>	<u>Affiliated</u>	<u>Comments</u>
Brown Hill ..... Union County	1954	X .....	1960	Formerly Gospel. Named Brown Hill, 1960. Watchcare continued Oct. 25, 1960. Dropped from watchcare, Oct. 30, 1962. Became an independent Baptist Church. Name changed to Grace Baptist Church. Located near Indian Trail. Very active in 2004.
Cane Creek [E] ..... Union County	1885	None .....	1885	Began meeting in 1885. Last listed in minutes in 1893.
East Charlotte, FBC [E] ..... Mecklenburg County	1998 Mar. 13	None .....	1998 Apr. 28	Watchcare, April 28, 1998. Disbanded in 1999, when pastor left.
Gospel [E] ..... Union County	1954	None .....	1959	Began meeting 1954. Watchcare, Oct. 28, 1959. Became Brown Hill in 1960. Watchcare continued, Oct. 25, 1960.
Grace ..... Union County	1975	None .....	1976 Oct. 27	Watchcare, Oct. 27, 1976 and Oct. 28, 1977. Dropped in 1979 after pastor said church was no longer interested in membership in Association. Located on Weddington Road. Independent Baptist and active in 2004.
Palm Tree [E] ..... Union County	1971	None .....	1971 Oct. 26	Watchcare, Oct 26, 1971. Continued under watchcare, Oct. 25, 1972. Last mention of church in Dec. 12, 1972 Executive Committee meeting.
Walkersville [E] ..... Union County	1895 ?	None .....	1895	Listed only one year. Meeting house was called Solomon's Temple. No mention of the church after 1895.

Compiled by Marian R. Hume July 15, 2004



Appendix B continued

SATELLITE CHURCH OF A UNION BAPTIST ASSOCIATION CHURCH

<u>Satellite</u>	<u>Began</u>		<u>Comments</u>
East Campus ..... of Indian Trail, FBC Union County	2000	S ..... 2000	A congregation of Indian Trail, FBC. Located in Marshville.

EXTINCT MISSIONS OF CHURCHES AFFILIATED WITH UNION BAPTIST ASSOCIATION

<u>Mission</u>	<u>Organized</u>	<u>Affiliated</u>	<u>Comments</u>
Bellfield ..... Union County	about 1896	M ..... 1896	Mission of Wingate Church.
Primera Iglesia Misión Hispana de Indian Trail..... Union County	1998	M ..... 1998	Hispanic Mission of First Baptist, Indian Trail. Disbanded 2002.
Rock Rest ..... Union County	1896	M ..... 1896	Mission of Wingate Church. Members presumed to have joined Rocky Mount Church.
Sandy Acres ..... Chesterfield County, [SC]	1991	M ..... 1992 July	Mission of Mount Moriah Church, SC sponsor. Euto, NC sponsor. Met in a trailer park in Pageland, SC. Reported closed May 27, 1997.
Wingate Baptist Mission Union County	1992	M ..... 1992 Mar.	Mission of Wingate Church. Disbanded, Fall 2002. Met in B and M Trailer Park (later Country Estates), north of Wingate.

Compiled by Marian R. Hume  
July 15, 2004

## **APPENDIX C**

### **UNION BAPTIST ASSOCIATION**

#### **ASSOCIATIONAL MISSIONARIES / SUPERINTENDENTS OF MISSIONS / DIRECTORS OF MISSIONS**

##### **Associational Missionary (also known as Promotional Secretary 1947-1949)**

J. Boyd Horton	October 1, 1946 to May 31, 1950
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##### **Association Missionary**

W. M. Bayne	1950 to death in 1951
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Earl H. Underwood	June 15, 1951 to August 15, 1959
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##### **Associational Field Worker**

P. E. Jones	May 1, 1960 to July 13, 1963
-------------	------------------------------

##### **Associational Missionary**

Claude H. Hamby	October 1, 1963 to January 31, 1967
-----------------	-------------------------------------

Arch Cree	June 1, 1967 to December 31, 1969
-----------	-----------------------------------

Aaron Tyner	February 9, 1970 to October 12, 1973
-------------	--------------------------------------

##### **Superintendent of Missions (1974-1975) / Director of Missions (1975-1986)**

Ellis L. Marks	February 12, 1974 to February 28, 1986
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##### **Director of Missions**

Clarence Oliver Vasser	May 16, 1987 to January 2, 1992
------------------------	---------------------------------

Dennis L. Burton	May 14, 1954 to
------------------	-----------------

Prepared by Marian R. Hume  
June 2003

## **APPENDIX D**

### **ASSOCIATIONAL ST AFF**

#### **Church Extension Director**

Randy Wadford                      April 23, 1990 to December 10, 1993

#### **Church Planter / Project Evangel**

Tom Baker                              November 21, 1991 to June 15, 1993

#### **Church Growth Strategist**

Richard H. Culpepper              September 18, 1995 to June 6, 1999

#### **Church and Community Ministries Director**

Ginger Tucker                        March 4, 1993 to August 31, 2000

#### **Church and Community Ministries Consultant**

Mrs. Billie G. Hutchison          September 18, 2000 to April 25, 2003

#### **Church Development Consultant**

Clyde R. Hawkins                    April 1, 2002 to Present

#### **Regional Bi-vocational Ministries Coordinator**

Tony Medlin                            June 1, 2004 to Present

Prepared by Marian R. Hume  
May 2004

**APPENDIX E**  
**UNION BAPTIST ASSOCIATION**  
**ASSOCIATION OFFICE SECRETARIES**

Margaret Williamson	August 1959 to April 1960
Gertrude Greer	July 1963 to November 1963
Mrs. John Sigmon	December 1969 to February 1970
Hazel Tyner	March 17,1970 to October 13,1973
Mrs. John H. Hargett, Jr.	February 1967 to May 1967
Sylvia Marks Caudle	March 1974
Fran Hargett	April 1974-May 1974
Sue Marks	May 1974 to May 1975
Kathy Cole	June 1975 to September 1977 November 1978 to December 1978
Diane Murray	October 1977-first week in November 1977
Nancy Green	November 1977
Carole King	November 1977
Dianne Griffin	January 1978 to April 1978
Jackie Lynn Clark	May 1978 to April 1979
Lorene Rogers	April 1979 to September 1980, November 1980
Mrs. Janette Moran	September 29, 1979
Jean Kilstrom	September 1981
Paula Sherrin	September 1981
Mildred Tucker	September 1981 to May 1981
Peggy Baker	March 1, 1981 to March 31, 1982

Mildred Tucker	September 16, 1982 to June 1, 1990 * Interim, February 21, 1981 to April 18, 1991
* Deborah "Debbie" Rivenbark Clontz	May 16, 1990 to February 14, 1991
* Mary Earley	April 18, 1991 to September 5, 1992
Verna Funderburk	September 30, 1992 to October 15, 1992
Ann C. Grayson	February 20, 1992 to January 12, 1995
Kristi Gamble	Interim, January 19, 1995 to April 27, 1995
Ann Grayson	May 4, 1995 to January 15, 1998
* Jean K. Rollins	September 22, 1992- Present
Robin Price	July 2, 1998 to May 5, 1999
Brenda Carter	May 20, 1999 to July 2, 1999
Cynthia Dalton	September 2, 1999 to November 2000
Dixie Tyson	December 11, 2000 to December 21, 2000
Bessie Bent	January 2, 2001- Present
* Full-Time	



## APPENDIX F

### SUMMER WORKERS

1947	Ruby Lippard (Wake Forest University student paid by State Convention for June and July. Worker under supervision of State Convention.)		
1991	Bob and Charlotte Fulkerson (New Work Corps Workers in PRAXIX)		
1992	Beth McQuirt	PRAXIS	(Southern Seminary)
	Rodney Tucker	Church and Community Ministries	(Southern Seminary)
1993	Britt Ellis	(Southeastern Seminary)	
	Ginger Tucker	Church and Community Ministries	(Southern Seminary)
1994	Sandy Gragg	(Marshville Church)	
1995	Jason Gamble	(Midway Church)	
	Mindi Davis	(Mount Pleasant Church)	
1996	Dennis Ferguson	(Midway Church)	
	Mindi Davis	(Mt. Pleasant Church)	
1997	Dennis Ferguson	(Midway Church)	
	Dawn Goodman	(Mill Creek Church)	
1998	Travis Stegall	(Wingate Church)	
	Brooke Stegall	(Hillcrest Church)	
1999	Travis Stegall	(Wingate Church)	
	Brooke Stegall	(Hillcrest Church)	
2000	Brooke Stegall	(Hillcrest Church)	
	Hired for Sutton Park Day Camp		
	Charity Medlin	Three weeks	(Euto Church)
	James Crytser	Two weeks	
	Jeremy Amick	Three weeks for music	(Marshville Church)
2001	Sandy Jo Rodgers	(Wingate University)	
2002	Meredith Broome	(Calvary Church)	
2003	Meredith Broome	(Calvary Church)	
2004	Cassie Poplin Little	(Euto Church)	

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May 2004

## APPENDIX G

### ASSOCIATION OFFICERS

#### MODERATORS

Darling Rushing	1854	M. T. Gales	1951
D. A. Covington	1855-1863, 1865	Walter S. Sanders	1952-1955
	1867, 1875	N. S. Joyner	1954-1955
A. L. Stough	1864	Glenn Rushing	1956-1957, 1959-1960
S. J. Fincher	1866, 1869		1965-1966
Townley Redfearn	1868	J. Dewey Hobbs, Jr.	1958, 1961- 1962
E. L. Davis	1870-1874, 1876-1880	R. V. Greer	1963-1964
	1882-1883	Frank Crumpler	1967
R. B. Gaddy	1881	Ellis L. Marks	1967-Acting Moderator at Annual Meeting, 1968
D. M. Austin	1884-1886		1969-1970
J. B. Ashcraft	1887	Robert T. Byrd	1971
J. A. Bivens	1888-1891, 1893	Robert L. Taylor	1972-1973
B. C. Ashcraft	1892	Lawrence Funderburk	1974-1975
H. E. Copple	1894-1898	Joe Larrimore	1976-1977
J. W. Bivens	1899-1900, 1906-1909	W. L. Culbertson	1978-1979
A. W. Crofton	1901-1902	John M. Wood	1980-1981
W. F. Watson	1903-1905	B. C. Beal, Jr.	1982-1983
V. T. Cheers	1910-1911	Robert Howard	1984-1985
M. D. L. Preslar	1912-1914	George Gouge	1986-1987
John C. Sikes	1915-1917	John Grant	1988-1989, 1992
A. C. Davis	1918-1922	Earl James	1990 (until called into active Chaplaincy service)
C. M. Beach	1923-1928	Robert H. Taylor	1990 (part of year), 1991
Augustine Marsh	1929-1930		1993-1994
J. A. Snow	1931-1933	Bobby Griffin	1995-1996
J. T. Wayland	1934-1936	Mike Whitson	1997
T. L. Price	1937-1941	Fred High	1998-1999
H. G. Goodwin	1942	Donnie Gamble	2000-2001
Rommie Pierce	1943-1944	Dale Brooks	2001-2003
J. Howard Williams	1945-1946	Tony Medlin	2004-Present
J. N. Watson	1947-1948	Brenda Carter	
C. C. Burris	1949	Don Whitener	
J. Boyd Horton	1950		

## APPENDIX H

### ASSOCIATION OFFICERS

#### VICE MODERATORS

The first Vice President was elected in 1905. When the messengers arrived at the Annual Meeting, they found that the only association officer present was the Treasurer. The messengers proceeded to elect a Moderator for the meeting. Some of the brethren suggested that there was a need for a Vice President. The body agreed and promptly elected one. A few years later when an Executive Committee was elected, the Vice Moderator became the committee's chairman.

J. W. Bivens	1905	T. A. Shepherd	1963
A. C. Davis	1906	L. E. Bookout	1964-1965
V. T. Cheers	1907	F. E. Baucom	1966
T. W. Baucom	1908	Robert T. Byrd	1967
B. H. Griffin	1909	J. Howard Williams	1968-1971
Braxton Craig	1910-1912	John M. Wood	1972
T. P. Little	1913-1914, 1920-1923	B. W. Moore	1973
E. C. Snider	1915-1916, 1928-1933	W. L. Culbertson	1974
C. J. Black	1917-1919	John R. Owens	1975-1976
M. D. L. Preslar	1924-1927	C. H. Arrowood	1977-1978
T. P. Price	1934-1937	Kenneth Lida	1979-1980
Rommie Pierce	1938-1939, 1942-1943	George Gouge	1981-1982
H. F. Goodwin	1940-1941	John Grant	1983-1984
J. N. Watson	1944-1945	Earl Henry	1985-1986
J. C. Meigs	1946-1947	Leonard Horne	1987-1988
O. M. Staton	1948	Bobby Griffin	1989
John A. Bivens	1949	Larry Barnes	1990
Walter E. Sanders	1950	Don Thompson	1991
C. A. Francis	1951	Fred High	1992-1993
H. S. Mumford	1952	Donnie Gamble	1994-1995
N. S. Joyner	1953	Verna Funderburk	1996
J. Dewey Hobbs, Jr.	1954-1956	Tony Medlin	1997-1998
R. V. Greer	1957, 1960-1961	Brenda Carter	1999-2000
George Huggins	1958	Don Whitener	2001-2002
J. L. O'Quinn	1959	Henry Funderburk	2003-Present
Vance Edwards	1962		

## APPENDIX I

### ASSOCIATIONAL OFFICERS

#### CLERKS

Unknown	1854	J. Howard Williams	1936-1944, 1951
Darling Rushing	1855-1857	Jack T. Akins	1945-1947
J. M. Rushing	1858	David K. Shelton	1948
J. M. Green	1859	J. Boyd Horton	1949
V. T. Cheers	1860-1863	A. C. Lovelace	1950
W. D. Webb	1864-1882	Earl H. Underwood	1952-1955
J. W. Bivens	1883-1888	C. W. Teague	1956
Randolph Redfearn	1889, 1891-1894	Victor Bachelor	1957-1958
Hugh Long	1890	Mrs. Mott P. Blair	1959-1960
T. W. Maness	1895-1897	Mrs. John A. Bivens	1961
R. F. Beasley	1898-1900, 1902-1906	Mrs. R. V. Greer	1962-1967
A. B. Cuadle	1901	Mrs. J. J. Griffin	1968-1971
W. T. Baucom	1907-1908	Mrs. C. H. Arrowood	1972-1979, 1982
B. H. Griffin	1909, 1916-1930	Mrs. W. L. Griffin	1980-1981
E. F. Estridge	1910	Mrs. Logan Tucker	1983-1995
Braxton Craig	1911-1915	Ann Grayson	1996-1997
Z. Bright Tucker	1931-1933	Christine L. Surratt	1998-2001
J. Emmett Griffin	1934-1935	Ashley Hawkins	2002-Present

Prepared by Marian R. Hume, July 2004

## APPENDIX J

### ASSOCIATIONAL OFFICERS

#### TREASURERS

The first treasurer was appointed in 1861 to take care of the money for the *Minutes*, to pay the itinerant preachers, and to receive and disburse mission money.

Wilson Chambers	1861	J. Frank Outen	1936-1945
Townley Redfearn	1862-1868	J. Howard Williams	1946-1966
S. H. Parker	1869-1978	Mrs. John G. Hargett Jr.	1967-1978
A. Lowery	1879-1884	C. A. Hyatt, Jr.	1979-1981
H. V. Massey	1885-1886	Peggy Baker	June 16-Sept. 1981
C. A. Ashcraft	1887	Buford Griffin	Sept. 1, 1981- 1991 Sept.-Dec. 1996
V. T. Cheers	1888-1889		
O. M. Sanders	1890-1892	Linda Thomas	1992-1994
John W. Bivens	1893-1898	Sharon Funderburk	1995-Aug. 1996
F. W. Ashcraft	1899-1918	Henry Funderburk	Jan. 1997- Dec. 2003
H. E. Copple	1919-1935	Eddie Price	2004-Present

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